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KATO TEXTS

BY
PLINY EARLE GODDARD

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BILL RAY, THE NARRATOR.
(See Introduction, page 67)

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INTRODUCTION.

Kato is a Pomo word meaning lake. The word in another form, Calito, has been used as the name of a valley and former postoffice and stage station near the center of Mendocino county, California. Powers¹ used the name (improperly coupled with Pomo) for the inhabitants of this valley. As here used it also includes all other Athapascans on the upper drainage of the South fork of Eel river south of Blue rock on the overland stage road and of Red mountain on the western and main tributary of this stream.² Since these people spoke the same dialect and any political grouping of their villages which may have existed has disappeared, it seems unnecessary to continue the distinction made by Powers between Kai and Kato Pomo. This distinction seems to have arisen from wrong information given him concerning the language spoken in this region. It is true that many of the people are nearly bilingual, but their proper dialect as given in the following texts is unmixed Athapasean, distinct to a considerable degree from Wailaki.

It is expected that some account of their culture and early treatment by Spanish and American settlers will be published in the future. They are now reduced to about 150 souls, most of whom are living near their old homes. They find employment in the town of Laytonville and on the surrounding farms. They are soon to be placed on a tract of land purchased for them by the federal government in Long valley.

Their friendly contact with their Pomo neighbors to the south and their necessary, if unwilling, contact with the Yuki peoples to the east and west resulted in considerable assimilation, undoubtedly mutual, in matters of folklore and culture. The myths and tales here presented differ considerably from a much larger body of similar material gathered from the Wailaki to the north-east of them. They have in common the myths of the origin of

¹ Contributions to North American Ethnology, Vol. III, pp. 150-5, 1877.

² A map showing the location and grouping of their former villages, numbering more than 50, is in preparation.

fire and the sun, but these are also common to much of this region. Their stories of creation and the deluge are quite different. The Wailaki claim that Nagaitcho, so important among the Kato, is no god of theirs. They do recognize the Thunders as supernatural brothers, but do not seem to give them so much of a place as do the Kato. Many of the minor incidents, especially those connected with Coyote, are found among both peoples.

The dialect of the Kato, while distinctly Athapascan, is decidedly different from Hupa. A Hupa man listened to the storytelling and general conversation for several days without being able to recognize more than a few words. It differs less markedly from the Wailaki, although the general pronunciation is strange enough to occasion some difficulty in understanding otherwise common words. Each of these dialects has many peculiar nouns and verb forms which must be learned before conversation is practicable between them.

The texts were collected in the late spring and early summer of 1906 from Bill Ray (Pl. 9). He is between 60 and 65 years of age. He knows only the myths and tales here given, as he claims; and many of these are fragmentary and probably somewhat changed from their primitive form. Especial attention is called to the account of his personal experience of a supernatural sort (Text XXXVII), which he first gave voluntarily in English and repeated later in his own language. In the translations placed together after the texts an attempt has been made to present a general interpretation rather than an exact rendering.

Many grammatical notes with frequent references to Hupa forms occurring in preceding volumes of this series have been given. It is the intention to publish an account of the phonetic and morphological structure of this dialect. If the uncertain conditions of human life and labor make this impossible, these notes and references may render these texts more available for linguistic study.

Dr. Edward Sapir gave assistance in some of the phonetic difficulties of this paper, for which acknowledgment is here made.

KEY TO SOUNDS.

- a as in father.
- ai as in aisle.
- ɤ nearly as in but, alternating with a.
- e as in net.
- ē as in they, but lacking the vanish.
- ɛ as in err.
- i as in in; not common.
- ī as in pique.
- ō as in note.
- û approaching u in but, alternating with i.
- ū as in rule.
- y as in yes.
- w as in will; not common.
- ʋ a surd w found final in the syllable after an aspirated k.
- l as in let.
- ɭ an unvoiced sound made with the tip of the tongue against the teeth, the breath being allowed to escape rather freely between one side of the tongue and the back upper teeth.³
- L nearly like the preceding, but the sides of the tongue are held more firmly against the back teeth, resulting in a harsher sound preceded by a complete stop.³
- m as in met.
- n as in net.
- ñ as ng in sing.
- h nearly as in English.
- s as in sit.

³ For a detailed description of ɭ, L, t' and k' (k_s) as they occur in Hupa see pp. 10-15, this volume. A similar treatment of Kato sounds is in preparation.

- z as in lizard.
- c as sh in shall.
- j as z in azure.
- g a voiced velar continuant, as final g in German words like Tag.
- b as in bit.
- d a sonant stop with the tongue on the teeth, nearly as in Spanish. The sonancy begins with the release of the tongue.
- t a surd stop in the position of the last. The release of the tongue is followed by a definite aspiration similar to but somewhat stronger than that heard in accented syllables of English and German.
- t' a surd in the position of the preceding, but noticeably unaspirated to an English-hearing ear. This sound resembles those which have been called "fortis" or "exploded" in other American languages. Its peculiarity is due to suction produced at the glottis at or after the release.
- g a sonant stop of varying positions on the hard and soft palates according to the vowel with which it is associated.
- k a surd stop corresponding in position to the last. It is strongly aspirated.
- k' a surd in the position of the preceding, but unaspirated like t'.
- q a velar, unaspirated surd stop.
- dj an affricative, sonant toward its close; similar to j in juice.
- tc a surd corresponding to the last. It is aspirated.
- tc' a surd similar to the last but unaspirated.
- ' used after a vowel to indicate strong aspiration.
- ε the glottal stop.

The phonetic division of the words into syllables is indicated by a slight space.

I.—THE COMING OF THE EARTH.

tō ⁴	tes yai ⁵	ya ⁶ nī ⁶	tō	cōñk ⁷	leñ ⁸ ai ⁸	ya ⁶ nī	ne ⁹	
Water	went	they say.	Waters	well	met,	they say.	Land	
n dō ¹⁰	ya ⁶ nī	tō	ca nī ¹¹	hakw dūñ ¹²	ts'ūs nō ¹²	n dō ⁶		2
was not	they say.	Water	only	then,	mountains	were not,		
ya ⁶ nī	se ¹³	n dō ⁶	ya ⁶ nī	tcūn ¹⁴	n dō ⁶	ya ⁶ nī	Lō ¹⁵	
they say.	Stones	were not,	they say.	Trees	were not,	they say.	Grass	
n dō ⁶	ya ⁶ nī	tō nai ¹⁵	n dō ⁶	ya ⁶ nī	in tee ¹⁶	n dō ⁶	ya ⁶ nī	4
was not,	they say.	Fish	were not,	they say.	Deer	were not,	they say.	
ges teō ¹⁷	n dō ⁶	ya ⁶ nī	nō nī ¹⁸	n dō ⁶	ya ⁶ nī	bût teō ¹⁹		
Elk	were not,	they say.	Grizzlies	were not,	they say.	Panthers		
n dō ⁶	ya ⁶ nī	yîets ²⁰	n dō ⁶	ya ⁶ nī	dō lī	n dō ⁶	ya ⁶ nī	6
were not,	they say.	Wolves	were not,	they say.	Bears	were not,	they say.	
na nec ²¹	teL kût	ya ⁶ nī	nō nī	teL kût	ya ⁶ nī	bût teō		
People	were washed away,	they say.	Grizzlies	were washed away,	they say.	Panthers		

⁴ A monosyllabic noun common to nearly all Athapascan languages. III, 14.

⁵ A prefix *te-*, distribution; modal prefix *s*; root *-ya -yai*, to go. Cf. III, 213.

⁶ A quotative used in myths and tales, made from the root *-nī-n*, "to speak" (III, 244), and the plural prefix *ya⁶* (III, 99).

⁷ The common root *cōñ*, good (cf. Hupa *hwōñ*, III, 201) and a suffix *-k'*, with the force of "manner."

⁸ The prefix *le-* (III, 44); modal prefix *n*; and root *-ai⁶ -ea⁶*, "to have position" (III, 205).

⁹ A monosyllabic noun (III, 13).

¹⁰ The negative prefix and adverbial particle *dō* used as a verbal root, and the modal element *n* indicating completed action (III, 95).

¹¹ Cf. the equivalent Hupa *hwa ne* (III, 337).

¹² Has the root *-nō⁶*, "to be vertical" (III, 247).

¹³ Cf. Hupa *tse* (III, 14).

¹⁴ Cf. Hupa *kiñ* (III, 14).

¹⁵ A generic word meaning "fish," apparently made of *tō* "water" and the root *-nai* "to go" (III, 242).

¹⁶ Common to all the southern portion of this division of the Athapascan.

¹⁷ Has the common augmentative suffix *-teō* (III, 17).

¹⁸ In most dialects it means black bear, not grizzly.

¹⁹ The augmentative; compare *bûts* "wildcat" with the diminutive suffix and Hupa *min dît* (III, 18) where the nasal of the stem appears.

²⁰ The stem *yîc* without the diminutive suffix is common in other dialects as the name of this animal.

²¹ This noun evidently originally meant "human, not animal." It now is used to mean "Indian, not European."

- hakw dûñ^ε seL teûn dûn nî n dō^ε ya^ε nî na te'aite n dō^ε
Then | mocking-birds | were not, | they say. | Swallows | were not,
- ya^ε nî bansîts n dō^ε ya^ε nî hakw dûñ^ε te'ō la kî n dō^ε 2
they say. | Sandpipers | were not, | they say. | Then | meadow-larks | were not,
- ya^ε nî hakw dûñ^ε L tsō gûñ²⁵ n dō^ε ya^ε nî hakw dûñ^ε
they say. | Then | foxes | were not, | they say. | Then
- bûte n dō^ε ya^ε nî hakw dûñ^ε sîs²⁶ n dō^ε ya^ε nî hakw- 4
wild-cats | were not, | they say. | Then | otters | were not, | they say. | Then
- dûñ^ε sa'te²⁷ n dō^ε ya^ε nî hakw dûñ^ε ges teō n dō^ε
minks | were not, | they say. | Then | elks | were not,
- ya^ε nî hakw dûñ^ε k'ûn ta gits da taitis n dō^ε ya^ε nî 6
they say. | Then | jack-rabbits, | grey squirrels | were not, | they say.
- hakw dûñ^ε slûs n dō^ε ya^ε nî hakw dûñ^ε gac teō k'wût-
Then | ground-squirrels | were not, | they say. | Then | red squirrels
- kwî ya gits²⁸ n dō^ε ya^ε nî hakw dûñ^ε sûl sûntc n dō^ε 8
were not, | they say. | Then | chipmunks | were not,
- ya^ε nî hakw dûñ^ε Lôn Lgai²⁹ n dō^ε ya^ε nî hakw dûñ^ε
they say. | Then | woodrats | were not, | they say. | Then
- naL tōnets³⁰ n dō^ε ya^ε nî hakw dûñ^ε Lôn te ge^ε nectc³¹ 10
kangaroo-rats | were not, | they say. | Then | "long-eared mice"
- n dō^ε ya^ε nî hakw dûñ^ε te'la kî n dō^ε ya^ε nî hakw-
were not, | they say. | Then | sapsuckers | were not, | they say. | Then
- dûñ^ε kwî yînt n dō^ε ya^ε nî hakw dûñ^ε kai kōs lûte 12
pigeons | were not, | they say. | Then | (a bird)
- n dō^ε ya^ε nî hakw dûñ^ε s te'ûg gî yîts n dō^ε ya^ε nî
were not, | they say. | Then | warblers | were not, | they say.
- hakw dûñ^ε ka'³² n dō^ε ya^ε nî hakw dûñ^ε deL n dō^ε 14
Then | geese | were not, | they say. | Then | cranes | were not,

²⁵ Contains the stem Ltsō "blue" (III, 203).

²⁶ Common to many dialects.

²⁷ With stem sa' and diminutive suffix -te; the corresponding augmentative is sa' teō "fisher."

²⁸ The stem gac "yew," the augmentative -teō used of the redwood, k'wût', "upon," and an uncertain verb form.

²⁹ The common stem Lôn "small rodent" and Lgai "white."

³⁰ Probably the verb "jump around" (III, 267) and the diminutive suffix.

³¹ The stem Lôn "rodent," te' ge^ε "ear," nes "long," and the diminutive -te.

³² The corresponding Hupa word xa disappeared about a generation ago. American Anthropologist N. S., Vol. 3, p. 208.

ya^εnī hakw dūñ^ε na gōl teik³³ n dō^ε ya^εnī hakw dūñ^ε
they say. | Then | (a bird) | were not, | they say. | Then

- 2 main n dō^ε ya^εnī hakw dūñ^ε wa nūn tei^ε34 n dō^ε ya^εnī
weasels | were not, | they say. | Then | wind | was not, | they say.

hakw dūñ^ε yas n dō^ε ya^εnī hakw dūñ^ε lōō n dō^ε
Then | snow | was not, | they say. | Then | frost | was not,

- 4 ya^εnī hakw dūñ^ε tūt bûl³⁵ n dō^ε ya^εnī hakw dūñ^ε dō-
they say. | Then | rain | was not, | they say. | Then | it didn't thunder,
nai t get ya^εnī hakw dūñ^ε teûn dō hû^ε36 dō te' dūn nī³⁷
they say. | Then | trees were not when | it didn't thunder,

- 6 ya^εnī dō te't tûl k'ûc ya^εnī hakw dūñ^ε a' n dō^ε
they say. | It didn't lighten, | they say. | Then | clouds | were not,

ya^εnī yīs tōt n dō^ε ya^εnī dō nō teō ke ya^εnī gō ya nī^ε
they say. | Fog | was not, | they say. | It didn't appear, | they say. | Stars

- 8 n dō^ε ya^εnī tea kwōL gel^ε38 ya^εnī
were not, | they say. | It was very dark, | they say.

ca³⁹ n dō hû^ε dī⁴⁰ ne^ε nūn ûs dūk k'e^ε41 ya^εnī
Sun | was not when | this | earth | got up, | they say,

- 10 ū de^ε42 n tcag⁴³ nes dī da^ε ûñ⁴⁴ qal⁴⁵ ya^εnī kwûn-
its horn | large | long. | From the north | it walked | they say. | Deep

³³ The latter part of the word is probably the stem L teik "red."

³⁴ Contains the prefix wa- "through" (III, 44) and the root -tei "to blow" (III, 274). The wind blows only when one of the four doors of the great world house is left open.

³⁵ A verb "to fall in drops" containing the root -bûl, cf. Hupa -meL -mil -miL (III, 240).

³⁶ Stem teûn "tree" contracted with n dō and suffix -hât "when."

³⁷ Has root -n -nī, "to speak, to make a noise," which is always preceded by d when agent is not human. In Hupa a dental stop generally precedes in any case (III, 196). The prefix te'- of the second syllable is used in this dialect of subjects unknown or at least unmentioned.

³⁸ tea is either an adverb or a prefix meaning "very" or "entirely"; the root -gel^ε "to become dark" is probably identical with Hupa -weL -wiL (III, 224).

³⁹ Cf. Hupa hwa (I, 104, 10).

⁴⁰ A demonstrative. Cf. Hupa ded and hai de (III, 31).

⁴¹ Cf. Hupa in nas dūk ka ei (I, 114, 16; III, 280).

⁴² The possessive prefix ō- or ū- is found in both the Northern and Southern Divisions of the Athapascan but is not usual in the Pacific Division.

⁴³ Cf. Hupa nik kya ō (III, 201).

⁴⁴ Cf. Hupa yī da tein (I, 103, 6). The Kato use different demonstrative prefixes. Directions are always given with regard to whether movement is toward or from the speaker. Toward the north is dī de^ε.

⁴⁵ Cf. Hupa root -qal (III, 284).

sat⁴⁶ hī hen nạc ta⁴⁷ ũ dĩ cē hai nō tē't tō⁴⁸ ya^ε nī
it went places | its shoulder | there | water reached | they say.

kwûn túc ka ta ka gûn nạc⁴⁹ ya^ε nī ya^ε gû t gûc ya^ε nī 2
Shallow places | it came out, | they say. | It looked up | they say.

yī da^ε ũn tō yō ũn ha^ε yī l sūt ya^ε nī ne^ε L ũt nūn-
From the north | water | yonder | broke | they say. | Earth middle | it came
when

ya hūt⁵⁰ dĩ dūk' ca ũ ye hūn ya^ε gû t gûc ya^ε nī ne^ε 4
east | sun under | it looked up | they say. | Earth

n tēag tē lit ba gūn ũn⁵¹ kûn dūnt⁵² ya^ε gû t gûc ya^ε nī
getting large when | coast | near | it looked up | they say.

dĩ nūk'⁵³ nes dūn ya^ε gû t gûc ya^ε nī ũ de^ε k'wūt' 6
South | far | it looked up | they say. | Its horn | on

tō Ga sēan⁵⁴ ya^ε nī L ba^ε ũn ha^ε⁵⁵ ũ de^ε L ba^ε ũn ha^ε
moss | was | they say. | Both sides | its horn, | both sides

tō Ga ya^ε nī n tēag nūn kwī ye⁵⁶ dĩ qal ya^ε nī yī-
moss | they say, | large. | Underground | this | walked | they say, | from
the north.

da^ε ũn yō yī nūk'⁵⁷ nes tiñ⁵⁸ ya^ε nī na gai tēō⁵⁹ k'wūt'
Far south | it lay down | they say. | Nagaitēo | on it

ts'siñ ya^ε nī kwûl gûl ya^ε nī 10
stood | they say. | It carried him | they say.

⁴⁶ Cf. Hupa xōn sa dĩñ, "deep water place," a village (I, 13).

⁴⁷ Cf. Hupa root -na -nauw (III, 242). The suffix ta' is plural in meaning, -dūn being used for the singular.

⁴⁸ Prefix nō- limit of motion (III, 53), and the root -tō^ε "water" (III, 267).

⁴⁹ Prefix ka- "up, out of," cf. Hupa xa- (III, 56). The g of the second syllable is equivalent to Hupa w, modal prefix (III, 100).

⁵⁰ As in Hupa tes ya is employed of setting out and nūn ya (Hupa nin ya) of arriving.

⁵¹ The first element, ba^ε, seems to mean "border."

⁵² The diminutive suffix and kûn dūn, the equivalent of Hupa xūn dĩñ (I, 170, 13).

⁵³ Cf. Hupa yī nūk (I, 112, 8).

⁵⁴ Modal prefix s and root -ēan. Cf. Hupa sa an (III, 206, 8).

⁵⁵ Cf. Hupa il man (III, 328); L or il has a reciprocal force, compare il de "sisters of each other" (III, 14); ba^ε, see note 51; ha^ε is used after dō "not" and numerals with the sense of "even" or "only" (cf. Hupa he in dō he ya il kit "they did not catch," I, 102, 3).

⁵⁶ The first syllable is equivalent to Hupa nin (III, 13), which seems to be a derived or related form of ne^ε mentioned above.

⁵⁷ Cf. Hupa yō yī dūk ka, "far east" "Orleans" (I, 265, 3).

⁵⁸ Cf. Hupa tein nesten (III, 266); the prefix ne- is used when the assuming of the position is in mind; to be in the position is expressed by stiñ.

⁵⁹ The moon is called na gai "traveler," but it is probable that a supernatural "great traveler" is meant here and not the moon.

yī nùk' nùn ya dũn ò sīē cōē te' le tē lit cōñk' ū sīē
 South | it came where | its head | he was going to fix when | well | its
 head

- 2 nō ēac⁶⁰ yaē nī Letc ba⁶¹ ò naē tūk kūt nōēñ ɛan yaē nī
 he placed, | they say. | Grey clay | its eyes between | he placed | they say.

ū deē k'wūt' nōēñ ɛan yaē nī Letc ba Laē ū deē k'wūt'
 Its horn on | he placed | they say | grey clay. | Other | its horn on

- 4 Letc ba nōēñ ɛan yaē nī Lō' kaL gai ka gũm me⁶² yaē nī
 grey clay | he put | they say. | White reeds | he gathered | they say.

ū sīē da k'wūt' nōēñ ɛan yaē nī k'wūt' Letc nō lai yaē nī
 Crown of its head on | he put | they say. | On it | earth | he put | they say.

- 6 Lō' Ltsō ò sīē da k'wūt' na t gũL ɛaē yaē nī teũn na t gũL ɛaē
 Blue grass | crown of its head on | he stood up | they say. | Trees | he
 stood up

yaē nī ts'īē na t gũL ɛaē⁶³ yaē nī ū sīē k'wūt' be gec ke ge⁶⁴
 they say. | Brush | he stood up | they say, | its head on. | "I am finishing,"

- 8 te'in yaē nī dī k'wūt' ū sīē k'wūt' ts'ūs nōē ò le yō òñ haē tō
 he said | they say. | "This on, | its head on | mountain | let be. | Yonder |
 water

nùn yīL tsũL bũn te'in yaē nī ts'ūs nōē sliñē yaē nī
 shall break against it," | he said | they say. | Mountain | became | they say.

- 10 ts'īē ka lēa⁶⁵ yaē nī ò sīē k'wūt' se ū yacts nōēñ ɛan-
 Brush | came up | they say. | Its head on | stone small | he had put

kwān⁶⁶ yaē nī se ū le tē lit n teag ū sīē ges tēō yaē nī
 they say. | Stones | were becoming when | large, | its head | elk | they say,

- 12 n gũn dōē yaē nī cōē gī la ge⁶⁷ te'in yaē nī kaē dī deē
 was not, | they say. | "I am fixing it," | he said, | they say. | "Well, | north

⁶⁰ Cf. Hupa nō auw in dō nō auw (I, 259, 6).

⁶¹ It has the root -ba, which is found in Hupa as -mai in dīl mai "gray" (I, 283, 8).

⁶² The root is -be "to collect." The second syllable normally ends in n, which has nasalized the b and then itself been assimilated to the labial position.

⁶³ Cf. Hupa na dũ wiñ a (I, 197, 5 and III, 203-5). This is transitive, as is shown by L of the third syllable.

⁶⁴ Cf. Hupa root -xe -xũ, "to finish" (III, 252). The g of the final syllable is connected with the ū of the Hupa form of the root.

⁶⁵ Prefix ka-, "out, up"; l a modal prefix; root -ɛaē, "to have position." Cf. Hupa xal a with the same meaning (I, 121, 11).

⁶⁶ The last syllable is a suffix indicating that the result of the act, not the act itself, was observed.

⁶⁷ Cf. Hupa root -lau -la -lũ -le, "to do something" (III, 230). The g of the final syllable is connected with the ū in the Hupa root.

na hec da⁶⁸ cō⁶ōc le' t ga ma⁶⁹ hī de⁶ te'in ya⁶nī yō-
 I will go | I will fix it | along shore | north," | he said | they say. | Far
 north
 yī de⁶ na hes t ya⁷⁰ ya⁶nī ō na nac da te'in ya⁶nī 2
 he started back | they say. | "Around it | I will go," | he said | they say.
 yōk wī t'ûkw cō⁶ōc le' te'in ya⁶nī ō t'ûkw cō⁶te'lla
 "Far above | I will fix it," | he said | they say. | Above | he fixed it,
 ya⁶nī n cō ne cō⁶gī la get te'in ya⁶nī ō t'ûkw 4
 they say. | "Good | I made it," | he said | they say. | Above
 yō yī nûk' na hes t ya hût se nat gûl^{ea} ya⁶nī teûn ka-
 far south | he went back when | stones | he stood up | they say. | Trees |
 grow up
 l^{ea} te'is tein⁷¹ ya⁶nī ts'ī⁶ ka l^{ea} te'is tein ya⁶nī 6
 he made | they say. | Brush | grow up | he made | they say.
 ts'ûs nō⁶ na te l^{ea} ya⁶nī tō ō teiñ a⁷² ne⁶ nat gûl^{ea}
 Mountains | he stood up | they say. | Water | in front of | ground | he
 stood up
 ya⁶nī
 they say. 8

kwûn Lqñ
 It is finished.

II.—CREATION.

se gûn dī ya⁶nī se se te'ts⁷³ te't te gûn nī ya⁶nī
 Rock | was old | they say, | rock | sandstone. | It thundered | they say
 dī dūk' te't te gûn nī ya⁶nī dī nûk' te't te gûn nī ya⁶nī 10
 east. | It thundered | they say | south. | It thundered | they say
 dī se⁶ te't te gûn nī ya⁶nī dī de⁶ se gûn dī cū dūlle
 west. | It thundered | they say | north. | "Rock | is old | we will fix it"
 te'in ya⁶nī nqk ka⁶ na gai teō te'enes yō yī dūk' ō- 12
 he said | they say, | two | Nagaiteo, | Teines. | "Far above | beyond it
 tûs⁷⁴ te'en dī kût te'in ya⁶nī te'e il teût ya⁶nī ya'
 we stretch it" | he said | they say. | They stretched it | they say. | Sky

⁶⁸ The h of the second syllable is found in Navajo in similar verbs, but does not appear in Hupa.

⁶⁹ Cf. Hupa tû wim mā (I, 252, 5).

⁷⁰ Cf. Hupa na tes dī yai (I, 97, 17).

⁷¹ Cf. Hupa teis tewen, "he made" (I, 336, 8; III, 276).

⁷² Cf. Hupa mite teiñ a (I, 96, 9; III, 342).

⁷³ Cf. Hupa xōn teūw dīt teete where the final syllable means "rough" (I, 150, 1).

⁷⁴ Cf. Hupa mit tis (III, 341).

- k'wûn na gai ya^εnī se n teag na t gûl^εa^ε ya^εnī dī-
on it he walked | they say. | Rock | large | he stood up | they say, | south.
- 2 nûk' dī se^ε se na t gûl^εa^ε ya^εnī n teag nes dī de^ε
West | rock | he stood up | they say, | large, | tall. | North
na t gûl^εa^ε ya^εnī se n teag nes dī dūk' na t gûl^εa^ε
he stood up | they say | rock | large, | tall. | East | he stood up
- 4 ya^εnī se kwûn lañ cō^εte'il la ya^εnī tûn nī⁷⁵ tûn nī
they say | rock. | All | he fixed | they say, | road. | Roads
cō^εte'il la ya^εnī dī de^ε tûn nī cō^εte'il la ya^εnī dī-
he fixed | they say. | North | road | he fixed | they say. | "South
- 6 nûk' teûn dô bûn te'in ya^εnī kit da ye⁷⁶ cañ la-
trees | will not be" | he said | they say. | "Flowers | only | will be many"
mûñ⁷⁷ te'in ya^εnī ta càn wa te'a mûñ te'in ya^εnī
he said | they say. | "Where | hole through will be?" | he said | they say.
- 8 hai da^ε ûñ wa te'ân te'istein ya^εnī a'bûn n teag wa-
From the north | hole through | he made | they say. | For clouds | large |
hole through
te'ân te'istein ya^εnī dī dūk' yis tōt bûn wa te'ân
he made | they say. | East | for fog | hole
- 10 te'istein ya^εnī dī se^ε hai siñ ûñ a' taj bûn dī se^ε a'
he made | they say | west. | "From the west | clouds | will go, | west | clouds
taj bûn dja^ε te'in ya^εnī ke bûl cō^εte'il la ya^εnī se-
will go" | he said | they say. | Knife | he fixed | they say. | For rocks
- 12 bûn cō^εte'il la ya^εnī ke bûl n Lûts cō^εte'il la ya^εnī
he fixed it | they say. | Knife | stout | he fixed | they say.
dante ca mûñ te'in ya^εnī dī de^ε tûn yac⁷⁸ te'in ya^ε-
"How will it be?" | he said | they say. | "North | you go" | he said | they
say.
- 14 nī dī nûk' ta ca⁷⁹ cī te'in ya^εnī dañ^ε be nīl ke^εe
"South | I go | I" | he said | they say. | "Already | I have finished"
te'in ya^εnī se nûl teût te'in ya^εnī dī de^ε na hûñ-
he said | they say. | "Rock | you stretch" | he said | they say, | "north." |
"You must untie it

⁷⁵ Cf. Hupa tin (I, 102, 8) where the second syllable found in most dialects does not appear.

⁷⁶ Cf. Hupa na kit te it dai ye, "it blossoms again" (I, 364, 3; III, 254).

⁷⁷ Note the effect of an n which has disappeared after converting b into m.

⁷⁸ Equivalent to Hupa tiñ yaww.

⁷⁹ Cf. Hupa -hwa (III, 248).

a bûñ dī se^e te'in ya^enī dī dūk' na hac gət cī te'in
west'' | he said | they say. | "East | I will untie it | I'' | he said

ya^enī dī cən a' bûñ te'in ya^enī nan Lût⁸⁰ de k'a 2
they say. | "What | cloud will be'' | he said | they say. | "Burn around |
here''

te'in ya^enī nas Lût ya^enī a' bûñ ca' na^e te' s'ūs k'añ
he said | they say. | He burned around | they say, | for cloud. | Creek | in
water he made a fire

ya^enī tō a' bûñ n cō ne te'in ya^enī dō kw sī^e da 4
they say | for dew. | "It is good'' | he said | they say. | Not | their heads

dūn tea bûñ⁸¹ cō^e te'il la ya^enī La^e ne^e k'wūt' yī dūk'
will be sick | he fixed | they say. | Another | world on | up

ya^enī te'e nec s'ūs dai bûñ hūt niñ djañ kûn dūntc 6
they say, | Thunder | will live. | "You | here | nearby

sûn da niñ te'in ya^enī
live, | you'' | he said | they say.

tō de dūn kac⁸² tō sūl ūl tei⁸³ te'in ya^enī ne^e 8
"Water | put on the fire, | water | hot | you make," | he said | they say. |
Ground

na nec te'is tein ya^enī ka^e ō te'ūñ^e kûn nūc yīc⁸⁴
man | he made | they say. | "Well, | to him | I will talk''

te'in ya^enī wōs te'is tein ya^enī dūk k'wōn^e te'is- 10
he said | they say. | Leg | he made | they say. | (Left) | he made

tein ya^enī kwanī^e te'is tein ya^enī dūk-
they say. | Arm | he made | they say. | (Left)

k'wōn^e La^e te'is tein ya^enī Lō' te'gūn yīc ya^enī dī- 12
too | he made | they say. | Grass | he broke off | they say. | He did this

kwaLsiñ ya^enī te'a mūñ nō la ya^enī bût' bûñ⁸⁵ te't-
they say. | For belly | he put it | they say. | For stomach | he hung it

teLbūL ya^enī ū dji bûñ s'ūs ba dūt Lō' ū ye' nōñ- 14
they say. | For his heart | when he slapped it | grass | under | he put it

⁸⁰ The prefix na- (III, 48), the sign of the 2nd. per. sing. n, and the root -lūt "to cause to burn" (III, 239).

⁸¹ Cf. Hupa xoi de ai dū win teat (I, 175, 15).

⁸² Cf. Hupa prefix de d- (III, 61).

⁸³ Sing. imp., cf. Hupa il tewe (I, 278, 8; III, 276-7). It is frequently used in this manner with intransitive verbs where the needed transitive form does not exist.

⁸⁴ Cf. Hupa xūn ne yeūw te "I will talk" (I, 217, 11; III, 246).

⁸⁵ Cf. Hupa xō mit (I, 102, 15).

- ɛan ya^εnī ū tele^εbūñ Lets t bōj⁸⁶ nō^εñ ɛan ya^εnī
 they say. | For his liver | clay | round | he put it | they say.
- 2 ū teō teiL būñ teō yī ha^ε nō^εñ ɛan ya^εnī ū dji cīc te^ε
 For his kidney | again | he put it | they say. | His lungs
 dje^ε gūn t'ats⁸⁷ nō^εñ ɛan ya^εnī Lō^ε nes te'n gūñ teūt
 he divided | he put it | they say. | Grass long | he pushed in
- 4 ya^εnī dī kwōn dī dī cañ sē lī mūñ⁸⁸ te'in ya^εnī cīc
 they say. | "What kind | what | blood will be?" | he said | they say. |
 Ochre (?)
 te' gūn sūt ya^εnī kīw cīc būñ tō ō' lañ te'in ya^εnī
 he pounded up | they say. | "For ochre | water | get" | he said | they say.
- 6 nōL tiñ ya^εnī tō kīw na s'is bī^ε ya^εnī ū da^{ε89} te'is tein
 He laid him down | they say. | Water | he sprinkled around him | they say. |
 His mouth | he made
 ya^εnī būnte te'is tein ya^εnī ō na^ε te'is tein ya^εnī nək-
 they say. | His nose | he made | they say. | His eyes | he made | they say |
 two.
- 8 ka^ε dān te ca mūñ te'in ya^εnī ū lai^ε ūL teī te'in
 "How will it be?" | he said | they say. | "His penis | make" | he said
 ya^εnī ō teōk nək ka^ε te'is tein ya^εnī dje^ε kūL teūt
 they say. | His testicles | two | he made | they say. | "Split it"
- 10 te'in ya^εnī ka^ε te'in ya^εnī be nīL ke^ε te'in ya^εnī
 he said | they say. | "Quickly" | he said | they say. | "I have finished" |
 he said | they say.
 a' kas ya ya^εnī dī dūk' yis tōt dī siñ ūñ tai yis-
 Cloud | came up | they say | east. | Fog | in the west | came up
- 12 tən ya^εnī ka^ε tōt būL⁹⁰ te'in ya^εnī wa nūn teī^ε
 they say. | "Well, | let it rain" | he said | they say. | "Wind
 te'n nōL yōL⁹¹ te'in ya^εnī yī dūk' ya' bī^ε n dō būñ
 let it blow" | he said | they say. | "Up | in sky | shall not be,
- 14 ō yaets wa nūn teī būñ te'in ya^εnī ka^ε tōt būL yis-
 little | shall be wind" | he said | they say. | "Well, | let it rain | fog in,"

⁸⁶ The stem -bōj is probably connected with Hupa verbal root -mas -mats (III, 240) and with a noun stem found in southern Athapasean meaning wheel.

⁸⁷ Cf. Hupa -tats -tas "to cut a gash" (III, 268).

⁸⁸ Hupa tsell liñ (I, 169, 10) shows the nasal which has changed b to m.

⁸⁹ Cf. Hupa xōt da (I, 112, 14).

⁹⁰ The 3rd. sing. of the imp. cf. III, 132.

⁹¹ For the root cf. Hupa -yōl -yōL (III, 221).

tôt bī^ε te'in ya^ε nī tet bī^ε ya^ε nī dō kō gīs iñ^{ε92} ya^ε nī
he said | they say. | It rained | they say. | One could not see | they say.

ya' bī^ε ūñ^ε kō wūn sūL^{ε93} ya^ε nī gūn t'ē ca ka nac dī cān 2
sky in | it was hot | they say | now. | Sun | came up. | "What

ca būñ te'in ya^ε nī kwōñ^ε cō^ε ō le sūl būn te'in ya^ε nī
sun shall be?" | he said | they say. | "Fire | fix | for heat" | he said | they
say.

na gai Le^ε na gai būñ na gai te'in ya^ε nī ūs tūn na- 4
"Moon | night | shall go | moon" | he said | they say. | Cold | moon.

gai kwūn Lān
All.

na na gūt ya ya^ε nī dān cō^ε ha^ε se dje^ε yōL tāl kwūc^{ε94} 6
He came down | they say. | "Who | stone | can kick open I wonder?"

te'in ya^ε nī dān cō^ε ha^ε teūn dje^ε ō t'as kwūc te'in
he said | they say. | "Who | tree | can split open I wonder" | he said

ya^ε nī ka^ε bec^ε ai^ε te'in ya^ε nī na gai teō dō ha^ε 8
they say. | "Well, | I will try" | he said | they say. | Nagaiteō | he didn't

teūn dje^ε gūn t'as ya^ε nī ka^ε cī bec^ε ai^ε te'in ya^ε nī
tree | split | they say. | "Well | I | will try," | he said | they say,

te'e nec dān cō^ε ha^ε Lūts kwūc te'in ya^ε nī te'e nec 10
Thunder. | "Who | stoutest I wonder," | he said, | they say, | Thunder.

na gai teō dō ha^ε se tas kal ya^ε nī dō ha^ε te'ūn dō-
Nagaiteō | didn't | stone | break | they say. | Didn't | tree | didn't kick open

ha^ε dje^ε gūl tal^ε ya^ε nī cī bec^ε ai^ε te'in ya^ε nī te'e- 12
they say. | "I | will try," | he said | they say, | Thunder.

nec se na niL tal^ε ya^ε nī se dje^ε gūl tal^ε ya^ε nī se
Rock | he kicked | they say. | Rock | he kicked open | they say. | Rock

gūc t'yīl ya^ε nī se ōn t'gūc se dje^ε iL tal^ε te'in ya^ε nī 14
broke to pieces | they say. | "Rock | go look at." | "Rock | he kicked
open" | he said | they say.

ka^ε teūm mec^ε ai^ε te'in ya^ε nī teūn dje^ε gūl tal^ε ya^ε nī
"Well | tree I will try" | he said | they say. | Tree | he kicked open |
they say.

teūn gūc t'yīl ya^ε nī te'e nec na gai teō na na gūt ya 16
Tree | split to pieces | they say. | Thunder, | Nagaiteō | came down

⁹² Cf. Hupa xō wes en nei (I, 120, 5).

⁹³ The prefix is Hupa xō- (III, 94).

⁹⁴ Hupa root -taL -tūL -tūL (III, 261); this may be the form used as 3rd. sing. imp. in Hupa; the suffix -kwūc indicates speculation on the part of the speaker.

- ya^ε nī dī k'wūn na gai tēō tō k'wūt' nō dūn təl dan-
they say. | "This | on | Nagaitēō | water on | you step." | "Who
- 2 cō^ε ha^ε tō nō dō təl kwūc he ū^ε tē'in ya^ε nī na gai tēō
water | can stand on?" | "Yes" | he said | they say. | Nagaitēō
tō k'wūn nō t gūn təl^ε ya^ε nī kwūn ye tē' gūn tal^ε ya^ε nī
water | on | stood | they say. | In it he sank | they say,
- 4 ban tō^ε bī^ε tē'e nec cī bec ēai^ε tē'in ya^ε nī tē'e nec
ocean in. | Thunder | "I | I will try" | he said | they say. | Thunder
tō k'wūt' nō t gūn təl^ε ya^ε nī k'w kwe^ε La ha^ε kwūL
water | on | he stepped | they say. | His foot | one | with
- 6 nō t gūn tal^ε ya^ε nī be nīL ke^ε e' ka^ε tē'in ya^ε nī gūL-
he stood | they say. | "I have finished, | hurry" | he said | they say. | It was
evening
gel^ε ya^ε nī
they say.
- 8 tet bīL^ε ya^ε nī tet bīL^ε ya^ε nī kwūn Lạn djiñ kwūn-
It rained | they say. | It rained | they say. | Every | day | every
Lạn ūL gūL tūt būL ya^ε nī kwūn Lạn Le^ε dạn te ca-
evening | it rained | they say. | Every | night. | "What will be,
10 mūñ da ō nec ūñ cō tūt būL hai kwūn Lạn yīL kai
what will happen, | too much | it rains | the | every | morning,"
ya^ε n ya^ε nī⁹⁵ dī cōñ yīs tōt cōñk ne^ε ō tē'ūñ^ε
they said | they say. | Some way | fog | well | ground | close to
- 12 nō in tạn ya^ε nī yīs tōt a' t gūñ gete ya^ε nī
spread | they say | fog. | Clouds | were thick | they say.
gūn t'ē na nec kwōñ^ε n gūn dō^ε ya^ε nī ū yacts kwōñ^ε
Now | people | fire | was not | they say. | Little | fire
- 14 sliñ^ε ya^ε nī ca' na^ε ta' L te mūn⁹⁶ ya^ε nī tō kwūn tēL-
became | they say. | Creeks | were full | they say. | Water | valley in
bīek' tō Le ges ēa^ε ya^ε nī ka^ε be nīL ke^ε e' tē'in
water | encircled | they say. | "Well, | I finish" | he said
- 16 ya^ε nī na gai tēō he ū^ε tē'in ya^ε nī ka^ε yaL dác būñ⁹⁷
they say, | Nagaitēō. | "Yes" | he said | they say. | "Well, | you must
jump up,
La^ε ya' k'wūt' nōL dác būñ⁹⁷ tē'in ya^ε nī cī La^ε
another | sky on | you must jump to" | he said | they say. | "I | too

⁹⁵ The first, ya^ε n, is the quoted form and the second the affirmative form.

⁹⁶ Cf. Hupa root -men -miñ 'to to fill up' (III, 241).

⁹⁷ Note that the inception and completion of the act are both mentioned. They seem to be included in many cases for literary completeness where they are not needed to make the meaning clear.

kwûc le dja⁹⁸ te'in ya⁹nî gûl gele ûn ha⁹ lan l ta' kî
I will do that'' | he said | they say. | "Night | every | kind

n tes laL de⁹ a dûl le' dja⁹ te'in ya⁹nî kwûn lañ tût- 2
when sleeps | we will do it'' | he said | they say. | Every | it rained

bûL ya⁹nî kwûn lañ yîL kai kwûn lañ djiñ kwûn-
they say. | Every | morning, | every | day, | every

lañ Le⁹ Le ne⁹ ha⁹ na nec n tes laL⁹⁹ ya⁹nî na te'ûn- 4
night. | All | people | went to sleep | they say. | It fell

kût¹⁰⁰ ya⁹nî ya' ne⁹ n dô⁹ ya⁹nî nes dûñ ne⁹
they say, | sky. | Land | was not | they say. | Far | land

n dô⁹ ya⁹nî tō cañ Leñ⁹ a⁹ ya⁹nî ban tō⁹ Le ne⁹ ha⁹ 6
was not | they say. | Water | only | met | they say, | ocean. | All

nō nî te lat ya⁹nî gest cō Le ne⁹ ha⁹ te lat ya⁹nî
grizzlies | drowned | they say. | Elks | all | drowned | they say.

bût tō⁹ Le ne⁹ ha⁹ te lat ya⁹nî bûts Le ne⁹ ha⁹ te lat 8
Panther | all | drowned | they say. | Wildcats | all | drowned

ya⁹nî in tce⁹ Le ne⁹ ha⁹ ya⁹nî lan l ta' kî te lat
they say. | Deer | all | drowned | they say. | All | every kind | drowned

ya⁹nî tō tes ya hût teûn dô ya⁹nî ne⁹ n dô ya⁹nî 10
they say. | Water | when it went | trees | were not | they say. | Land | was
not | they say.

na nec sliñ⁹ ya⁹nî bōtc tyīts nō nî yī tō¹⁰¹ gûl-
People | became | they say. | Seal, | sea-lion, | grizzly | dance-house | built

yī⁹ ya⁹nî cō yōk ne⁹ k'a ya⁹n tē ya⁹nî 12
they say. | In vain | way | world over | they looked | they say.

hai gûl yī⁹ ya⁹nî ne⁹ n cōñ ka tin nî bī⁹ gûl sañ¹⁰²
There | they built it | they say. | Ground | good | Usal | it was found

ya⁹nî gûl sa nīt hai gûn lañ ya⁹nî tyīts telañ na- 14
they say. | It was found because | there | are many | they say, | sea-lions. |
Whale | human

nec te'ek sliñ⁹ ya⁹nî telañ hai hīt' lk'ag¹⁰³ k'wa'
woman | became | they say. | Whale | that is why | is fat | fat

⁹⁸ The suffix -dja⁹ is used with the first person for intended actions.

⁹⁹ Cf. Hupa root -lal -laL (III, 232).

¹⁰⁰ Cf. Hupa na in xût "it dropped down" (I, 115, 14).

¹⁰¹ yik and yit are two forms in other dialects of a monosyllabic noun meaning house. In the next word this stem is a verbal root.

¹⁰² Cf. dô wiltsan "it was not seen" (I, 341, 9). It seems doubtful if these forms in I, clearly passive in Hupa, are really passive in Kato. They seem to be rather simple neutral forms of the verb.

¹⁰³ The equivalent of Hupa Lûk kau "it is fat" (III, 202).

- n teag nō nī n dō^e ya^e nī Lō yaets ts'ûn dūn na kaiets
much. | Grizzlies | were not | they say. | Suckers | blue lizards
- 2 tō nai n dō^e hūt tal gəl¹⁰⁴ ya^e nī tō nai n dō^e hūt dī-
fish | were not when | were thrown in water | they say. | Fish | when were
not | "What
cạn tō nai bũn tcī^e se^e tcō tal gəl ya^e nī tō bī^e ges
fish will be?" | Bull-snake | was thrown in water | they say. | In water |
black salmon
- 4 sliñ^e ya^e nī dūl lants tal gəl ya^e nī tō bī^e da tca^e hal
became | they say. | Salamanders | were thrown in water | they say. |
Water in | hook-bill
sliñ^e ya^e nī naL cōtc tal gəl ya^e nī tō bī^e Lōk' sliñ^e
became | they say. | Grass-snake | was thrown in water | they say. | Water
in | steel-head | became
- 6 ya^e nī səl gīts tal gəl ya^e nī tō bī^e Lō yac gaite bũn
they say. | Lizard | was thrown in water | they say. | Water in | trout |
shall be.
Lō yacte te' tee' ya^e nī kw ka k'e^e bũn c ka k'e^e te'in
Trout | cried | they say | his net for. | "My net" | he said
- 8 ya^e nī Lan L ta' kī cū kwa ya^e a cit ya^e nī te' kak'¹⁰⁵
they say. | Many | every kind | in vain | they gave him | they say. | Net
gūL tein kwan ya^e nī te' kak' gūL Lō nīt¹⁰⁶ bī^e nō gūL tin
he had made | they say. | Net | when he wove | he put him in
- 10 ya^e nī tc't deñ ñele ya^e nī ta kw wūl gəl ya^e nī hō ta
they say. | He stopped crying | they say. | He was thrown in water | they
say. | Then
Lō yacte s'ūs liñ^e ya^e nī dī cạn kal^e a bũn tō bī^e te'in
trout | he became | they say. | "What | will grow | water in" | he said
- 12 ya^e nī lat¹⁰⁷ ka lea^e ya^e nī tō bī^e ban tō^e yō^e teil^e iñ
they say. | Sea-weed | grew | they say | water in, | ocean. | Abalones
ka lea^e ya^e nī ban tō^e ka lea^e ya^e nī ban tō^e bī^e te kūs-
grew | they say. | Mussels | grew | they say, | ocean in. | Kelp
- 14 le^e tō ye ka lea^e ya^e nī sūl sūs kw t'iñ ka lea^e ya^e nī
water under | grew | they say. | (A kelp) | grew | they say
ban tō^e bī^e tcūn kw t'iñ ka lea^e ya^e nī ban tō^e bī^e Lan
ocean in. | Abalone-sausage | grew | they say | ocean in. | Many

¹⁰⁴ Cf. Hupa root -waL -wūl -wūL "to throw" (III, 222).

¹⁰⁵ Cf. Hupa kix xak (I, 256, 7) and kw ka k'e^e (Hupa xō xak ke) and c ka k'e^e above. We have here the tc=Hupa prepalatal k, k aspirated=Hupa x, and an unaspirated k common to both dialects.

¹⁰⁶ Cf. Hupa -Lōn -Lō "to twine baskets" (III, 239).

¹⁰⁷ Cf. Hupa la (III, 13).

- L ta' kī ka lea^ε ya^ε nī Lō ltsō ka lea^ε ya^ε nī ban tō^ε-
different kinds | grew | they say. | Grass blue | grew | they say | ocean in.
- bī^ε dī cān le dō mūñ te'in ya^ε nī lan be ya^ε lea^ε 2
“What | salt will be?” | he said | they say. | Many | they tasted
- ya^ε nī te' wōc tee^ε ban tō^ε te' wōc tee^ε hai le dōñ^ε
they say. | Foam | ocean | foam | that | salt
- slīñ^ε ya^ε nī na nec bī ye^ε le dōñ^ε hai bel ea^ε ya^ε nī 4
became | they say. | Indians | their | salt | that | they tried | they say.
- te'añ bûl na del tea mûñ te'a mûl na kō mûl na del-
Food | with it | they shall eat, | food with. | Clover with | they shall eat.
- tea mûñ hai n cōn ya^ε nī le dōñ^ε ban tō^ε da tī ca mûñ 6
That | good | they say | salt | ocean. | “What will be
- tō kwûn dī kas mûñ da dīn ea^ε mûñ dī ban tō^ε te'in
water | — | — | this | ocean?” | he said
- ya^ε nī de ban tō^ε nai ea^ε būñ tai ea^ε būñ kwûn nûn ũñ 8
they say, | “this | ocean. | It will have waves. | It will settle back. | Up
this way
- sai būñ te'in ya^ε nī sai k'wût tein ũs dīñ^{ε108} ya^ε nī
sand will be,” | he said | they say. | Sand | on top | shone | they say.
- sût dī te kûs le^ε nōl kûb būñ¹⁰⁹ te'in ya^ε nī telañ ũt t- 10
“Old | kelp | will float ashore,” | he said | they say. | “Whales | old ones
- yac nō la būñ te'in ya^ε nī na nec ya mûñ tō nai tō nai-
will float ashore” | he said | they say. | “People | will eat | fish, | ‘fish big.’
- n teag t yīts nō la būn dja^ε ya^ε ta mûn dja^ε n cō mûn dja^ε 12
Sea-lions | will come ashore. | They will eat. | Good will be,”
- te'in ya^ε nī t'ān t gûl yōs¹¹⁰ bek sūñ hīt n cō mûn dja^ε te'a-
he said | they say. | “Devil-fish | ugly although | will be good, | they will
eat it”
- mûn dja^ε te'in ya^ε nī tō nai ban tō^ε bī^ε L k'a būñ dja^ε 14
he said | they say. | “Fish | ocean in | will be fat”
- te'in ya^ε nī n cō mûn dja^ε lan L ta' kī būn dja^ε ban-
he said | they say. | “It will be good. | Many | different kinds | will be |
ocean in”
- tō^ε bī^ε te'in ya^ε nī tō bût teō būn dja^ε te'in ya^ε nī 16
he said | they say. | “Water panther | will be” | he said | they say.

¹⁰⁸ The Hupa root -den -dīñ “to be light.” This probably refers to the phosphorescence of the old kelp.

¹⁰⁹ The root is -kût, to float; with b for t by assimilation.

¹¹⁰ Possibly this contains the root -yōs “to pull” (III, 221).

se tō nai būn dja^ε na nec te'e bē būn te'in ya^ε nī tō-
 " 'Stone fish' | will be, | people | he will catch'' | he said | they say. |
 " 'Fish teeth long,'

2 nai wō^ε nes ges L cūn^ε tō nai tyīts te'e bē būn dja^ε te'in
 gesLcūn^ε | fish, | sea-lion | he will catch'' | he said

ya^ε nī ta te' kwūl^ε a^ε būn dja^ε te'in ya^ε nī tyīts kwe^ε
 they say. | "He will come out of the water," | he said | they say. | "Sea-
 lion | foot

4 n dō^ε būn dja^ε te'in ya^ε nī kw t'a^ε būn dja^ε te'in
 none will be'' | he said | they say. | "His tail | will be'' | he said

ya^ε nī wō^ε n tea' būn dja^ε te'in ya^ε nī teūn dō būn-
 they say. | "Teeth large | will be'' | he said | they say. | "Trees | will not be

6 dja^ε ban tō^ε bī^ε tō n lūts būn dja^ε ban tō^ε bī^ε te'in
 ocean in. | Water rough | will be, | ocean in'' | he said

ya^ε nī
 they say.

8 gāc teō na t gūL^ε a^ε ya^ε nī t ga ma te'ī be teiñ na t-
 Redwood | he stood up | they say. | Shore along | fir | he stood up

gūL^ε a^ε ya^ε nī te'ī be teiñ ne^ε ū tei^ε dūñ dī da^ε ūñ te'-
 they say. | Firs | earth tail place | north | he made along

10 gūL teiL ya^ε nī na t gūL^ε a^ε ya^ε nī ne^ε ban tō^ε ū teiñ a
 they say. | He stood it up | they say. | Land | ocean | in front of

būs te' gūL teiL ya^ε nī yī da^ε ūñ se nō ga^ε a^ε ya^ε nī
 slide | he made along | they say. | From the north | stones | he put down |
 they say.

12 yō ōn ha^ε ban tō^ε nūn yīL tsūL ya^ε nī yō yī nūk' kwa^ε-
 Yonder | ocean | beats against it | they say. | Far south | it does that

gūl leL ya^ε nī ne^ε dūl bai na t gūL^ε a^ε L ya^ε nī dūl teik¹¹¹
 they say. | (A pine) | he stood up | they say. | Yellow pine

14 na t gūL^ε a^ε L ya^ε nī nes dūñ ha^ε na t gūL^ε a^ε L ya^ε nī ts'ūs-
 he stood up | they say. | Far away | he stood up | they say. | Mountains

nō^ε na t gūL^ε a^ε L ya^ε nī tō ū teiñ a hai nūk k'a^ε dō teō^ε-
 he stood up | they say | water | in front of. | Way south | he didn't stop,

16 dai na t gūL^ε a^ε L ya^ε nī ka gūL^ε a^ε L ya^ε nī gāc teō na-
 he stood them up | they say. | They grew up | they say. | Redwoods, | pines,
 delte¹¹² ne^ε dūl bai k'e gūL yīL ya^ε nī at k'e¹¹³ t gūn na-
 pines | he placed in a row | they say. | Back | he looked around

¹¹¹ The Hupa name is dil tewag (I, 246, footnote).

¹¹² na del^ε seems to refer to the hanging of the cones. Cf. na del (I, 39).

¹¹³ It has the reflexive pronoun and the postpositional particle -k'e.

t gûť gûć ya[€]nĩ ka gûť ɛ̌aL ya[€]nĩ ǧac teō gûñ nes
they say | were growing | they say. | Redwoods | were tall

ya[€]nĩ se nat gûť ɛ̌aL ya[€]nĩ ũ yacts ca' na[€] ts't gûť- 2
they say. | Stones | he stood up along | they say. | Small | creeks | he made
with his foot

taL ya[€]nĩ te' gûť lin teL ta' dĩ tō n cō mûn dja[€] te'in
they say. | "They run down where | that | water | will be good," | he said

ya[€]nĩ dĩ ta na mûn dja[€] te'in ya[€]nĩ ban tō[€] čan dō ha[€] ta- 4
they say. | "This | they will drink," | he said | they say. | "Ocean | only |
they will not drink,"

na mûn dja[€] te'in ya[€]nĩ ka le[€] te' gûť teĩL ya[€]nĩ t gûñ na-
he said | they say. | Growing up | he placed along | they say. | He looked
around

t gûć at k'e ka gûť ɛ̌aL kw̌an ya[€]nĩ tō sī[€] dūn kûñ ũn dūn ne 6
behind himself | they had grown along | they say. | Water-head-place |
becoming near,

sa' dūn ha[€] ts' kûñ nec¹¹⁴ ya[€]nĩ a te'ũñ[€] n cō ne ka gûť ɛ̌a lit
alone | he talked | they say | to himself. | "It is good | they are growing
along"

te'in ya[€]nĩ ca' na[€] te' gûť teĩL ya[€]nĩ dĩ ta na mûn dja[€] 8
he said | they say. | Creeks | he made along | they say. | "This | they will
drink,"

te'in ya[€]nĩ hai hĩť Le ne[€] ha[€] hai hĩť ta nan ya[€]nĩ
he said | they say. | That is why | all | that is why | drink | they say.

lan L ta' kī tō n cō nit dō dūn k'ō teit in tee[€] ta na- 10
"Many | different kinds | water is good because | it is not salt because |
deer | will drink,

mûn dja[€] ges teō ta na mûn dja[€] bũt teō ta na mûn dja[€]
elk | will drink | panther | will drink,

sa' teō ta na mûn dja[€] te'in ya[€]nĩ teũn ka le[€] te'- 12
fisher | will drink" | he said | they say. | Trees | grow up | he made along

gûť teĩL ya[€]nĩ at k'e te'ō na gûť gûć ya[€]nĩ ka gûť ɛ̌aL-
they say. | Behind himself | he looked | they say. | They had grown up along

kw̌an ya[€]nĩ t'a kwil iñ da teañ[€] te'ũs sai[€] ta na mûn- 14
they say. | "Birds, | ravens, | chicken-hawks | will drink"

dja[€] te'in ya[€]nĩ da tait[€] ta na mûn dja[€] slũs ta na mûn dja[€]
he said | they say. | "Grey-squirrels | will drink, | ground-squirrels | will
drink"

te'in ya[€]nĩ vb̌gk eshmrdshrdemwf bvy qkgzx emfwyp rdlu 16
he said | they say. | "Quail | will drink" | he said | they say. | "Many

¹¹⁴ Cf. Hupa tee xũn neũw (I, 272, 6; III, 246).

- L ta' kī ta na mûn dja^ε te'in ya^ε nī tō gīc teiL tō
different kinds | will drink'' | he said | they say. | "Water | I place along, |
water
- 2 n cōñ te'in ya^ε nī Lan gac teō ka gûl^ε aL te'in ya^ε nī
good," | he said | they say. | "Many | redwoods | grew up along'' | he
said | they say.
ka gûl^ε aL ya^ε nī hai nûk k'a^ε tō te' gûl teiL ya^ε nī
They grew up along | they say. | Toward the south | water | he placed | they
say.
- 4 sak tō^ε nan gûl tã^ε ya^ε nī sak tō^ε bûñ te'in ya^ε nī dī
Springs | he kicked out | they say. | "Springs will be'' | he said | they say. |
"This
in tee^ε bīyī ye te'in ya^ε nī te'nûn kûť kw lō te' gûl-
deer | theirs is'' | he said | they say, | "deer-licks." | His dog | he took
along
- 6 teL ya^ε nī tō tai nan¹¹⁵ ûl te'in ya^ε nī kw lō ta gī-
they say. | "Water | drink'' | he told him | they say, | his dog. | He drank
nan ya^ε nī kīn La^ε Le ne^ε ha^ε ta na mûn dja^ε
they say, | himself | too. | "All | will drink
- 8 Lan L ta' kī t'a kwil iñ ta na mûn dja^ε te'in ya^ε nī
many | different kinds | birds | will drink'' | he said | they say.
teûn ka gûl^ε aL ya^ε nī sa teûñ kal^ε a^ε te' gûl teiL
Trees | grew up along | they say. | Tan-oaks | grow up | he made along
- 10 ya^ε nī Lan L ta' kī kal^ε a^ε te' gûl teiL ya^ε nī te'i-
they say. | Many | different kinds | grow up | he made along | they say. |
Firs,
be teiñ gac teō te'i be teiñ na deL^ε ts ka l^ε a^ε te' gûl-
redwoods, | firs, | pines | grow up | he made along
- 12 teiL ya^ε nī tō te' gûl teiL ya^ε nī ca' na^ε ta' ts't te gûl-
they say. | Water | he placed along | they say. | Creeks | he dragged his foot
tãL ya^ε nī tō te' gûl lin bûñ ne^ε na t gûl^ε aL ya^ε nī
they say. | Water | will flow | land | he placed along on edge | they say.
- 14 ka l^ε a^ε te' gûl teiL teûñ se nō ga^ε a^ε ya^ε nī ts'ûs nō^ε
Grow up | he made | trees, | stones | he placed | they say. | Mountains
gût tea' ya^ε nī kō wī yaL ya^ε nī te'ûn t'añ kwûn t'a-
were big | they say. | Were growing | they say. | "Acorns | will grow"
- 16 mûn dja^ε te'in ya^ε nī te'n neL iñ ban tō^ε at k'e teûñ
he said | they say. | He looked | ocean | behind himself | trees
te'ō na t gûc ya^ε nī se nō ga^ε a^ε ya^ε nī tō n cō ne
he looked at | they say. | Rocks | he placed, | they say. | "Water | is good,

¹¹⁵ Hupa would be tûn dîn nûñ for the sing. imp.

- tō gûc tei let ta ga na mûñ te'in ya^εnī gac tēō na t-
water | I place when | they will drink'' | he said | they say. | Redwoods |
he stood up along
- gûL^εal ya^εnī te'i be tciñ sa tēun ne^ε na t gûL^εal ya^εnī 2
they say. | Firs | tan-oaks, | land | he stood up along | they say.
- ts'ūs nō^ε na t gûL^εal ya^εnī n tea' bûn dja^ε te'in ya^εnī
Mountains | he stood up along | they say. | "Large will be" | he said |
they say,
- gac tēō te't tes ya ya^εnī ne^ε ū na s ya ya^εnī ts't te- 4
"redwood." | He went | they say. | World | he went around | they say. | He
dragged his foot along
- gûL^εal ya^εnī tō nûl lin tel bûñ na de l^εtc na t gûL^εal
they say, | water | will flow for. | Pines | he stood up along
- ya^εnī gac tēō na t gûL^εal ya^εnī te'i be tciñ ca' na^ε 6
they say. | Redwoods | he stood up along | they say, | firs. | Creeks
- te' gûL^εal ya^εnī ne^ε na ûn gûL^εal ya^εnī sa tēun
he made along | they say. | Ground | he kicked out | they say. | Tan-oaks
- na t gûL^εal ya^εnī ne^ε dûl bai na t gûL^εal ya^εnī t kō- 8
he stood up | they say. | Pines | he stood up | they say. | Chestnuts
- icts na t gûL^εal ya^εnī se nō ga^εac ya^εnī at k'e te'ō-
he stood up | they say. | Rocks | he placed | they say. | Behind himself | he
looked
- gût gûc ya^εnī gût tea' se ya^εnī ne^ε na t gûL^εal 10
they say. | Became large | rocks | they say. | Ground | he stood up
- ya^εnī tō ca' na^ε ta gī nān ya^εnī tō n cō ne te'in
they say. | Water, | creek | he drank | they say. | "Water | is good" | he said
- ya^εnī dûl teikts na t gûL^εal ya^εnī se tō ō na^εai bûñ 12
they say. | Pines | he stood up along | they say. | "Rocks | water | around
will be
- a gûc lē le te'in ya^εnī kiñ ha a te'ûñ^ε kin nec tai-
I have made'' | he said | they say, | himself | to himself | he talked. |
"Drink,
- nān clōts te'in ya^εnī Lan L ta' kī ta na mûn tō 14
my dog'' | he said | they say. | "Many | different kinds | will drink | water
- n cōñ se nō ga^εac ya^εnī bûs nō ga^εac ya^εnī se l-
good." | Rocks | he placed | they say. | Banks | he placed | they say. |
Stones white small
- gai ō yacts nō ga^εac ya^εnī te'ûn t'an na t gûL^εal ya^ε- 16
he placed | they say. | White oaks | he stood up along | they say.
- nī na dil^ε La ha ta na t gûL^εal ya^εnī L ta g La ha ta
Sugar-pines | one at a time | he stood up along | they say. | Black oaks |
one at a time

- na t gûl ɛal yaɛ nī sak ke nes na t gûl ɛal yaɛ nī tē'ū be
he stood up along | they say. | Valley oaks | he stood up along | they say. |
Firs
- 2 na t gûl ɛal yaɛ nī la ha ta tō bec ɛaiɛ tē'in yaɛ nī
he stood up along | they say, | one at a time. | "Water | I will try," | he
said | they say.
- c lōts tai nañ tē'in yaɛ nī Le neɛ haɛ L ta' kī ta-
"My dog | drink," | he said | they say. | "All | different kinds | will drink"
- 4 na mûñ tē'in yaɛ nī tō n cōñ tē'te gûl tɔl
he said | they say, | "water | good." | He dragged his foot along
yaɛ nī ca' naɛ neɛ na an gûl tɔl yaɛ nī se nō ga ɛac
they say. | Creeks, | ground | he dragged his foot | they say. | Rocks | he
placed
- 6 yaɛ nī at k'e tē'ne l iñɛ yaɛ nī tō tai nan c lōts tē'in
they say. | Behind himself | he looked | they say. | "Water | drink, | my
dog," | he said
yaɛ nī cī Laɛ tac nan tē'in yaɛ nī nō nī ta na mûñ
they say. | "I, | too, | I drink" | he said | they say. | "Grizzlies | will
drink,
- 8 Lan L ta' kī ta na mûn na nec ta na mûñ tē'in yaɛ nī
many | different kinds | will drink. | People | will drink," | he said | they say.
tō gīc tēi lē dī Lan L ta' kī ta na mûn se nō ga c ɛac e
"Water | I have placed | many | different kinds | will drink. | Rocks | I
have placed."
- 10 ts'ūs nōɛ na t gûl ɛal yaɛ nī tē'ūn tē'ū be na t gûl ɛal
Mountains | he stood up along | they say. | Trees, | firs | he stood up along
yaɛ nī tē'i tē'an na t gûl ɛal yaɛ nī ũñ tē'wai tēō na t-
they say. | White oaks | he stood up along | they say. | Maul oaks | he stood
up along
- 12 gûl ɛal yaɛ nī na dilɛ ka leaɛ tē'gûl ɛal yaɛ nī gac tēō
they say. | Pines | grow up | he made along | they say. | Redwoods
na t gûl ɛal yaɛ nī la ha ta
he stood up along | they say, | one at a time.
- 14 dûllante ta gûl gal yaɛ nī ca' naɛ ts'ūn tēl ta gûl-
Salamander | he threw in water | they say, | creeks. | Turtles | he threw
in water
gal yaɛ nī bel iñ na dûl būn djaɛ dī kwōt tē'in yaɛ-
they say. | "Eels | will come | this | creek" | he said | they say.
- 16 nī da tcaɛ hal ges ca' naɛ dī bīɛ ges hī hen dûl būn-
"Hook-bill, | black salmon, | creek | this in | black salmon | will come in"
djaɛ tē'in yaɛ nī lōk' han dāt taɛ tūn dûl būn djaɛ
he said | they say. | "Steel-heads | last ones | will come in"

te'in ya^εnī tō nai ō yaets tūn dūL būn dja^ε te'in
he said | they say. | "Fish | small | will come," | he said

ya^εnī t'an L tūkts ta ka tee teis gūnte ts'e k'e neets 2
they say, | "(a fish) | crawfish | (small eels) | day eels."

nō nī La mūn dja^ε dī ts'ūs nō^ε k'wūt' in tee^ε La-
"Grizzlies | will be many | this | mountain on. | Deer | will be many

mūn dja^ε dī ts'ūs nō^ε k'wūt' ya^ε ta mūn dja^ε dō ha^ε wī- 4
this | mountain on. | They may eat. | No gall will have.

teōyī būn dja^ε t'e' ya^ε ta mūn dja^ε in tee^ε cōñk tūl ka-
Raw | they may eat. | Deer | very | sweet will be.

mūn dja^ε būt teō La mūn dja^ε k'ūn ta gits La mūn dja^ε 6
Panthers | will be many. | Jack-rabbits | will be many

dī ts'ūs nō^ε k'wūt' tsūs na dō kw dji yan ya^εnī st'ō^ε
this | mountain on." | Yellow-jackets | he didn't like | they say. | Nearly

teīyis tūk kūt¹¹⁶ būn L teiñ teō teūn sis nats te'is teiñ ya^εnī 8
he killed them. | Blue flies | wasps (?) | he made | they say.

naLgī kīye^ε kūL gūL daL ya^εnī tō ntea' būn te'in
Dog | his | with him | walked | they say. | "Water | will be big," | he said

ya^εnī ca' na^ε dī kwōt want'a^ε ō yaets ca' na^ε tō nai 10
they say, | "creek. | This | stream | some | small | creek | fish

hī hen dūL būn dja^ε te'in ya^εnī tō nai n cō mūn dja^ε
will go in" | he said | they say. | "Fish | will be good,"

te'in ya^εnī Lōyac gaitis La mūn dja^ε Lōyac La mūn dja^ε 12
he said | they say. | "Trout | will be many, | suckers | will be many

dī kwōt k'ai dōī ka lea^ε būn dja^ε dī ts'ūs nō^ε k'wūt'
this | creek. | Brush | will grow up | this | mountain on."

tūn nic t'ūñ nal te'ūl ka lea^ε te'is tein ya^εnī kwūn tel. 14
Manzanita, | white thorn | grow | he made | they say. | "Valley

būñ dja^ε djañ te'in ya^εnī in tee^ε La mūn dja^ε djañ
will be | here," | he said | they say. | "Deer | will be many | here,"

te'in ya^εnī nō nī La mūn dja^ε djañ te'in ya^εnī djañ 16
he said | they say. | "Grizzlies | will be many | here," | he said | they say. |
"Here

ts'ūs nō^ε na t'a^ε būn dja^ε te'in ya^εnī djañ L gūc La-
mountain | will stand up," | he said | they say. | "Here | rattlesnakes | will
be many

¹¹⁶ The first element is the heart or vital principle. It usually has a possessive prefix. Then yis tūk must mean to do something to this which results in death.

- mûn dja^ε bī ne^ε dō tel La mûn dja^ε te se^ε teō La mûn dja^ε
water-snakes | will be many, | bull-snakes | will be many
- 2 djañ dī ne^ε k'wût' ne^ε n cō bûn dja^ε te'in ya^ε nī
here. | This | land on | land | good will be," | he said | they say.
kwûn teL bûn dja^ε te'i be na t gûL^ε aL ya^ε nī gac teō
"Valley | will be." | Firs | he stood up along | they say. | Redwoods
- 4 La ha ta na t gûL^ε aL ya^ε nī te'i be dûl teik ûn te' wai-
one at a time | he stood up along | they say. | Firs, | yellow-pines, | maul oaks
teō na t gûL^ε aL ya^ε nī nō nī yaets nō gûL^ε gaL ya^ε nī
he stood up along | they say. | Grizzly small | he threw down | they say.
- 6 tō n tee^ε bûn dja^ε te'in ya^ε nī tō n cōñ bûn dja^ε djañ
"Water | will be bad," | he said | they say. | "Water | will be good | here,"
te'in ya^ε nī bûs te lō La mûn dja^ε djañ te'in ya^ε nī
he said | they say. | "Owls | will be many | here" | he said | they say.
- 8 bûs bûnte La mûn dja^ε djañ te'in ya^ε nī teī lil La-
"Barking-owls | will be many | here" | he said | they say. | "Screech-owl |
will be many
mûn dja^ε djañ te'in ya^ε nī teī bō wite djite wōts La-
here," | he said | they say. | "Little owl, | grosbeak | will be many,"
- 10 mûn dja^ε te'in ya^ε nī te'ûs sai^ε teûn La mûn dja^ε dûs-
he said | they say. | "Bluejays | will be many, | grouse,
teō dûcte Lōn Lgai La mûn dja^ε djañ ts'ûs nō^ε k'wût'
quails, | wood-rats | will be many | here | mountain on"
- 12 te'in ya^ε nī teal nī La mûn dja^ε te'in ya^ε nī teûn te'-
he said | they say. | "Varied robins | will be many" | he said | they say. |
"Woodcocks
gī teō La mûn dja^ε te'in ya^ε nī bûnte bûl La mûn dja^ε
will be many" | he said | they say. | "Yellowhammers | will be many,
- 14 te' la kī^ε La mûn dja^ε teûn te' ba ga La mûn dja^ε seL-
sap-suckers | will be many, | Lewis wood-peckers | will be many. | Mockingbird
teûn dûn nī te'ō la kī La mûn dja^ε te'in ya^ε nī seL te'ō ī
meadowlarks | will be many," | he said | they say. | "Heron
- 16 La mûn dja^ε te'ō' La mûn dja^ε ban yō La mûn dja^ε te'in
will be many, | blackbirds | will be many, | turtle-doves | will be many,"
he said
ya^ε nī kwī yīnt La mûn dja^ε te'in ya^ε nī seL k'ût dī
they say. | "Pigeons | will be many," | he said | they say. | "Kingfishers
- 18 tō nai te' be bûn dja^ε te'in ya^ε nī teûn t kûts tsē teûñ
fish | will catch," | he said | they say. | "Buzzards,

- da tcañ^ε La mûn dja^ε te'ûs sai^ε La mûn dja^ε djañ te'in
ravens | will be many, | chicken-hawks | will be many | here'' | he said
- ya^ε nî na cō^ε k'a La mûn dja^ε djañ te'in ya^ε nî ts'ûs- 2
they say. | ''Robins | will be many | here'' | he said | they say. | ''Moun-
tain tall
- nō^ε nes dī k'wût' in tee^ε La mûn dja^ε te'in ya^ε nî
this on | deer | will be many'' | he said | they say.
- djañ kwûn teL bûn dja^ε te'in ya^ε nî te'î be ū yacts bûn- 4
''Here | valley will be,''' | he said | they say. | ''Firs small | will be.
- dja^ε want'a^ε n tea' bûn dja^ε tût bûL tôt bûL ô t yats
Some | large will be. | Rain | let fall, | let it snow,
- ô lô a' nō ya te'in ya^ε nî tôt bûl de^ε ta ōn yañ tō 6
let it hail, | clouds | let come,''' | he said | they say. | ''If it rain, | let
streams rise. | Water
- ô tea' tcañ ô le tût bûl ne ōn yan tō k'ûñ ha tō n-
let be large. | Mud | let become. | It rains; | it stops increasing | it stops
raining. | Water | good
- cōñ na ô le dja^ε nan tya ya^ε nî hai ka lea^ε te'is tein- 8
let it become again.''' | He came back | they say. | That | grow | he made
place
- dûñ nan tya ya^ε nî
he came back | they say.
- c lôts cit La¹¹⁷ nan daL ô dût t ge^ε ka lea^ε ē kwa nañ¹¹⁸ 10
''My dog | my back | come along. | We will look.''' | Vegetation had
grown.
- tō nai nas dē lē kwa nañ ca' na^ε ta' se gûn tea ge kwa nañ
Fish | had become | creeks in. | Rocks | had become large.
- n gûn cō ne kwa nan kakw te'qal ya^ε nî kakw kō win- 12
It had become good. | Fast | he walked | they say. | ''Fast | walk
- yaL c lôts ûl te'in ya^ε nî ne^ε n gûn cō nē kwa nan
my dog,''' | he told him | they say. | Land | was good.
- kwûn teL slī nē kwa nān kal ea^ε ē kwa nān Le ne^ε ha^ε L ta'- 14
Valleys | had become. | Had grown up | all | different kinds.
- kī tō n ûs lī nē kwa nān sak tō^ε slī nē kwa nān teō yī ha^ε
Water | had begun to flow. | Springs | had become. | ''Again
- tō bec ea^ε niñ La^ε tai nañ te'in ya^ε nî ts'î^ε ka- 16
water | I try. | You, | too, | drink,''' | he said | they say. | Brush | had
grown up.

¹¹⁷ cit La means literally ''my butt.''

¹¹⁸ The suffix kwa nañ indicates conclusive evidence of something which has happened without the knowledge of the speaker.

- l^{ea} ē kwa nən kakw tē'qal ya^e nī ne^e cō^e gī la ge c-
Fast | he walked | they say. | "Land | I made good, | my dog,"
- 2 lōts ūl tē'in ya^e nī kw lō kakw kō win yaL c lōts
he said to him | they say, | his dog. | "Fast | walk, | my dog."
- tē'ūn t'āñ nes t'an kwən ya^e nī na dīl^e na gī sa ne-
Acorns | were growing | they say. | Pine cones | were hanging.
- 4 kwa nañ nōñ k tēūñ nes ya nē kwa nañ t kō īcts nes ya-
Tar-weeds | were ripe. | Chestnuts | were ripe.
- nē kwa nañ k'ai^e n cō nē kwa nañ tūn nūc et ga ye kwa-
Hazelnuts | were good. | Manzanita berries | were getting white.
- 6 nañ¹¹⁹ Le ne^e ha^e L ta' kī n cō nē kwa nañ t ga ya mūñ la ce^e
All | different kinds | were good, | for eating. (†) | Buckeyes
- n gūn cō ne kwa nañ ūn tēūn et cī nē kwa nən Lō tēō nes-
were good. | Peppernuts | were black. | Bunch grass | was ripe.
- 8 da nē kwa nañ a dīts kwī ya nē kwa nən na kwōñ būn da-
Grasshoppers | were growing. | Clover | was with seed.
- ye ē kwa nañ cac dūñ n gūn cō ne kwa nañ ts'ūs nō^e kwī-
Bear-clover | was good. | Mountains | had grown.
- 10 ya nē kwa nañ se kwī ya nē kwa nañ L ta' kī tee ga yañ
Rocks | had grown. | Different kinds | they eat
- n gūn cō nē kwa nañ c lōts cō ī dūl la ge tō nai kwī ya nē-
were good. | "My dog, | we made it good." | Fish | had grown
- 12 kwa nañ tee ga mūñ tō sī^e dūñ na nī dē le gūn t'ē L ta'-
they will eat. | "Water-head-place | we have come | now." | Different kinds
- kī nes ya nē kwan nañ na hes del^e ya^e nī kw lō hūL nai-
are ripe. | They went back | they say, | his dog | with him. | "We will go
back,"
- 14 dūL tē'in ya^e nī kakw ts'ūs nō^e kwī ya nē kwa nañ
he said | they say. | "Quickly, | mountains | have grown,"
- tē'in ya^e nī kwūn tē le kwa nañ ne^e Lō yac gaiets kwī-
he said | they say. | Flat had become | land. | Trout | had grown.
- 16 ya nē kwa nañ tō n cōn n gūs lī ne kwa nən kakw kō-
Water | good | was flowing. | "Fast | walk.
- win yaL L ta' kī n gūn cō nē kwa nañ cō ī dūl la ge kwa nañ
Different kinds | have become good, | we have made them good,

¹¹⁹ The root is -gai, "white."

c lōts kō wûn sūl le ne^e n gûn cō ne ts'ī^e nes ya nē kwa-
my dog. | It is warm. | Land | is good." | Brush | has grown.

nañ L ta' kī ka lea^e ē kwa nañ nō nī gûn La nē kwa nañ 2
Different kinds | have come up. | Grizzlies | have become many.

t'a kwil iñ Le kwī ya nē kwa nañ tō n gûn cō nē kwa nañ
Birds | have all grown. | Water | has become good.

Lō' kwī ya nē kwa nañ in tee^e Lan na ga yē te'e ga yan- 4
Grass | has grown. | Deer | many | walk | they will eat.

mûñ Le ne^e ha^e nes ya nē kwa nañ Lan L ta' kī Lō'
All | have grown. | Many | different kinds | grass

ka lea^e ē kwa nañ wûn dō bûn nē kwa nañ dō kwī na ye 6
have grown. | Some | were small | could not grow

wûñ kwa nañ L^e gûc gûn La nē kwa nañ bī nē dō tel
some | were. | Rattlesnakes | have become many. | Water-snakes

gûn La nē kwa nañ ts'ûn tel ta te'ûl atc ē kwa nañ gûn La- 8
have become many. | Turtles | have come out of water | have become many.

nē kwa nañ Lan L ta' kī kwī ya nē kwa nañ ts'ûs nō^e
Many | different kinds | have grown. | Mountains

kwī ya nē kwa nañ kwûn tel slī nē kwa nañ kakw gûn yaL 10
have grown. | Valleys | have become. | "Fast | walk.

tō tac nañ niñ La^e tai nān te'in ya^e nī kw lō
Water | I drink. | You, | too, | drink," | he said | they say | his dog.

gûn t'ē na nī dûl le kûn dûnte nas dûl lī nē c lōts ōn t- 12
"Now | we are coming back. | Close | we are, | my dog. | Look

gûc de k'a ts'ûs nō^e kwī yan kwañ nes yan L ta' kī
here. | Mountains | have grown. | Have grown | different kinds.

se kwī ya nē kwa nan ts'ī^e kal ea^e ē kwa nañ Le ne^e ha^e 14
Stones | have grown. | Brush | has come up. | All

L ta' kī nes ya ē kwa nañ na nī dûl tē le kûn ûn dûn ne
different kinds | are growing. | We are about to arrive. | It is near,

c lōts ûl te'in ya^e nī nac dac tē le hai de^e te'in ya^e nī 16
my dog," | he said to him | they say. | "I am about to get back | north" |
he said | they say,

a te'ûñ^e nac dac tē le hai de^e nac dac tē le hai de^e nac-
to himself. | "I am about to get back | north." | "I am about to get back |
north. | I am about to get back

dac tē le hai de^e te'in ya^e nī a te'ûñ^e 18
north," | he said | they say, | to himself.

kwûn Lañ
All.

III.—THE SECURING OF LIGHT.

(First Version.)

- kw sī^ε nō^ε ñ^ε añ^ε dī nûk' ya^ε nī ûs tûñ ya^ε nī dī se^ε
His head | he placed | south | they say. | It was cold | they say. | West
- 2 kw sī^ε nō^ε ñ^ε añ^ε ya^ε nī ûs tûñ ya^ε nī dī de^ε kw sī^ε
his head | he placed | they say. | It was cold | they say. | North | his head
nō^ε ñ^ε añ^ε ya^ε nī ûs tûñ ya^ε nī dī dūk' kw sī^ε nō^ε ñ^ε añ^ε
he placed | they say. | It was cold | they say. | East | his head | he placed
- 4 ya^ε nī gûn sûl ya^ε nī kw sī^ε t̃a yac tē le¹²⁰ k'at de^ε
they say. | It became warm | they say | his head. | "I shall go | soon."
te't tes ya ya^ε nī naL gī dī c̃an cī ye^ε bûñ te'in ya^ε nī
He started | they say. | "Dog | what | mine will be?" | he said | they say.
- 6 Lan L ta' kīts cō^ε bel^ε aie ya^ε nī yai in tañ^ε na neL t̃a le^ε
Many | all kinds | in vain | he tried | they say. | Mole | he kicked out
ya^ε nī dōs d̃jī ya ne te'in ya^ε nī na neL t̃a le^ε ya^ε nī
they say. | "I do not want it," | he said | they say. | He kicked out |
they say,
- 8 Lōn te' ge^ε nēcts dī kwûc clō bûñ te'in ya^ε nī ka^ε
long-eared mouse. | "This | I guess | my dog will be" | he said | they say. |
"Come,
kûc wō' ñaL nes dūn ne Le^ε nes dūñ c wō' na^ε ûñ Lōn nō-
go. | It is far. | Night far. | Are you hungry? | Squirrel | you want
- 10 tēi yañ ûc gañ dō ye dō nō d̃jī ya ne te'ûn t'añ nō-
I kill?" | "No. | We do not want it. | Acorns | we want,
d̃jī ya ne na kwōñ nō d̃jī ya ne ka^ε kō wō' dūL na-
clover | we want." | "Come, | travel. | Swim across."
- 12 nō' bic¹²¹ te't tes de^ε ya^ε nī te' gûn dūL ya^ε nī dō ye-
They went | they say. | They went along | they say. | "I am tired.
he^ε e nacyīc¹²² nō' tīc te'e le ya^ε nī ka^ε gī dūL te'in
I will rest. | Lie down." | He sang | they say. | "Come, | we will go," |
he said
- 14 ya^ε nī kûn ûn dūn ne kwûl lûc ûñ te'in ya^ε nī nō kwē^ε
they say. | "It is close | I guess" | he said | they say. | "Your feet

¹²⁰ The verb has an unusual and interesting form if it has been correctly recorded. Either te se ya tē le or tū cac tē le would have been expected.

¹²¹ The root is -bi^ε, -be^ε. Cf. Hupa -me^ε (III, 240). Hupa does not have a corresponding form -mūw.

¹²² The root, -yīc, is probably connected with a monosyllabic noun meaning "breath."

n cōñ tē't tes delē yaēnī dō na dūl teañ tē' gāl yaēnī
are good?" | They went on | they say. | He did not eat a meal. | He
walked | they say.

tō cañ ta nān yaēnī kūn ūn dūn ne kwūl lūc ūñ c lōts 2
Water | only | he drank | they say. | "It is becoming close | I guess,
my dogs."

yai in tañē s'ūs k'āñ kwan teūn wī ye tē'neL inē wa in yai
Mole | had built a fire | tree under. | He looked at it. | He went around

wakw¹²³ ts'ūL san yaēnī da nī cañ sūl gīts ūñ gī s'ūs- 4
to one side; | he saw him | they say. | "Who is he?" | "Lizard it is. | Fire
he has built,

k'āñ kwan teūn wī tē'ūñē tē'in yaēnī Lōn tē'geē nēcts
tree | under," | he said | they say | long-eared mouse.

wakw wai dūL nō tē'ōL sañ ūñ ye sēa ne nō nō' dūL 6
"One side | we will go around. | He might see us." | "House | stands. |
You stop here.

nō tē'ūñē kūn nūc yīc ca sūg gin deē ū Lōl k'ē kit tō' -
To you | I will tell. | Sun | when I carry | its straps | you must bite off.

yac būñ būL nūn e gin tel nōL te naē būñ be nōL keē deē 8
With | I shall carry | you must leave. | You finish when

cō' qō būñ n hūnte būL tē'in yaēnī djañ haē sō' tī būñ
you must poke me | your noses | with," | he said | they say. | "Here |
you lie.

k'a dīē gūL geē deē yī he dūL skeē 10
Soon | night when | you go in | after me."

ye tē' gūn yai yaēnī tē'sī teūn ye bīē dō c dji ya ne
He went in | they say, | Coyote | house in. | "Not I want

tē'an n tūc laL c teō he ūē yaē tē'in yaēnī c teō 12
food, | I will sleep, | my grandmother." | "Yes," | they said | they say. |
"My grandmother

c gal teōs wa teō he ūē na ēaē sīē bīē tē'ūs kat' yaēn-
give me | blanket." | "Yes, | here." | Head | in it | he covered. | "You
sleep,

tō' la le yaēn tō' la le yaēn tō' la le dī dji tē'ūs wōl k'ūn- 14
you sleep | you sleep." | "What | makes noise? | Before

nūñ dō kwanī yaēn tō' la le yaēn tō' la le yaēn tō' la le
it did not do that." | "You sleep, | you sleep, | you sleep."

nestēūt c teaitē c teō n tūc laL neēn teag te sī ya ye 16
"I am afraid of you, | my grandchild." | "My grandmother, | I was
dreaming, | country large | I have traveled.

¹²³ This adverb and the prefix, wa-, in the preceding word do not occur in Hupa unless it is that used in verbs of giving, etc. (III, 44).

- dō yī he^e yaⁿ tō' la le yaⁿ tō' la le yaⁿ tō' la le yaⁿ-
I am tired." | "You sleep, | you sleep, | you sleep." | They slept,
- 2 tes laL yaⁿ nī Lōn te' geⁿ nēcts nan t ya yaⁿ nī kwūntc
they sa. | Long-eared-mice | came back | they say. | Their noses
- būL ts'ūs qōt yaⁿ nī ka^e be nīL ke^e te'in yaⁿ nī Lōn-
with | they poked | they say. | "Well, | I have finished" | he said | they
say, | long-eared-mouse.
- 4 te' geⁿ nēcts ō dai^e te'e na' dūL te'in yaⁿ nī
"Outside | you go," | he said | they say.
- nūn s'ūs dūk k'e^e yaⁿ nī ca nūn s'ūs gin yaⁿ nī te'e-
He got up | they say. | Sun | he took up | they say. | He carried it out
- 6 n gīñ yaⁿ nī ka^e aL te na kūc dūn na^e yai in tañ^e
they say. | "Well, | come on, | we will run." | Mole
- ts'ūL san yaⁿ nī ca te gin te'in yaⁿ nī sūl gīts ts'ūL-
saw them | they say. | "Sun | he carries," | he said | they say. | Lizard |
saw them
- 8 san yaⁿ nī ca te gin kwañ te'in yaⁿ nī teūn nūn-
they say. | "Sun | he has carried," | he said | they say. | Stick | he took up
- s'ūstan yaⁿ nī ye na neL gal yaⁿ nī te'yante nūn-
they say. | House | he beat on | they say. | Women | got up
- 10 s'ūs t k'ai^e nək ka^e ha^e kūc tes nai yaⁿ nī te'sī teūñ
both. | They ran | they say. | Coyote
- kwūn tes yō yaⁿ nī kwūn ī yōl yaⁿ nī kakw kūc wō' naL
they chased | they say. | They followed him | they say. | "Fast | run,
- 12 e lōts te'in yaⁿ nī ūL te'in yaⁿ nī kw lō dō yī he^e e
my dogs," | he said | they say. | He told | they say | his dogs. | "I am tired
- gūn t'ē te'in yaⁿ nī te'sī teūñ ye lin dūñ kūn ūn dūn ne
now," | he said | they say, | Coyote. | "Yelindūñ | is getting close,"
- 14 te'in yaⁿ nī tōL cūn^e kwōt hai k'wūt ta' kūn dūn ne
he said | they say. | "Black water creek | this | country | close
- yī ye dī nes ūn dūñ ye s^e ne te'in yaⁿ nī ūL te'in
there | this | far | house | stands," | he said | they say. | He told
- 16 yaⁿ nī kw lō ya teūL sai k'wūt' bes giñ yaⁿ nī st'ō^e cō^e-
they say | his dogs. | YateūL sai k'wūt' | he carried it up | they say. |
"Nearly | I made it good,
- gī la ge hai yī ya te'in yaⁿ nī he ū^e st'ō^e cō^e gūl la-
that," | they said | they say. | "Yes, | nearly | you made it good.
- 18 ge kwa nañ dō be nōn sūn kwan nañ nōn del^e yaⁿ nī te'-
You were not hiding it." | They stopped | they say | women.

yante se ô'le ha ta' nō nō' del dūñ ha^e se ô'le ha ta'
 "Stone | you become | there | where you are sitting, | stone | become." |
 There

se slin^e ya^e nī dō ke gī nes ya^e nī se slin nūt hai- 2
 stone | they became | they say. | They didn't speak | they say, | stone | they
 became because. | Up

dūk¹²⁴ te'geL ya^e nī tk'an¹²⁵ yī dūk' tk'an dūñ
 he carried it | they say. | Ridge | up | ridge

kas giñ¹²⁶ ya^e nī ye bī^e ye na gūt ya ya^e nī dō dan cō^e 4
 he brought it | they say. | House in | he went again | they say. | Nobody

ī kō ne ye bīk' nas t gets ya^e nī te'enant ya ya^e nī
 knew it. | House inside | he looked around | they say. | He went out
 again | they say.

c tūg gūt t'ats ya^e nī dī kəl dac bñn dja^e hī gūl kəl- 6
 He sliced it up | they say. | "This | shall come up | the | is going to be
 day when.

de^e dī a tee ge gūt cūk¹²⁷ ōl yī bñn dja^e kwe t nūñ kəl-
 This | atcegegūt cūk | shall be called | afterward | shall come up.

dac bñn dja^e sūn Lants kəl dac bñn dja^e c tūg gūt t'as 8
 Sunlante | shall come up." | He sliced

ya^e nī Lan c tūg gūt t'as ya^e nī Lan gō ya ne^e bñn dja^e
 they say | many. | He sliced | they say | many. | "Stars | shall be

dī te'in ya^e nī ya^e ac ya' bī^e ūñ^e gō ya ne^e ya^e nī 10
 these" | he said | they say. | He put up | sky in | stars | they say.

nūt dō^e sūt ta^e cō^e te'ūl lag dī ca ka nac bñn dja^e dī-
 All gone. | First | he fixed, | "This | sun | shall come up | east.

dūk' k'ē nac bñn dja^e ca ū na na dac bñn dja^e ca te'in 12
 It shall go down. | Sun | shall go around | sun," | he said

ya^e nī dī Le^e na gai bñn dja^e ū na na dac bñn dja^e ca
 they say. | "This | night | shall travel. | It shall go around. | Sun

sūL bñn dja^e na gai ūs tūn bñn dja^e dī nək ka^e 14
 shall be hot. | Moon | shall be cold, | these | two."

c ta^e dī cō^e da^e 128 c nō dūñ¹²⁹ wūn tōL gūc ūñ c nān
 "My father | something | up." | "Keep still. | Might be frightened." |
 "My mother

¹²⁴ The direction is west, hai dūk' meaning up hill, not east as it often does.

¹²⁵ Cf. Hupa dūk kan.

¹²⁶ Cf. bes giñ above used of the start at the foot of the mountain.

¹²⁷ The name of certain bulbs, probably growing in clusters.

¹²⁸ Most likely incomplete because of the interruption.

¹²⁹ "Shut up," was the only meaning obtained. Its relations are quite unknown.

dī cō^ε ka lēa^ε kwañ òn t gûc de k'a a bī ye nûn dac na-
something | has grown. | Look | there." | "Stop, | come in, | lie down
again."

2 nûn tûc òn t gûc dī cō^ε ka lē^εûts te' yante stîñ ya^ε nī
"Look, | something | is coming up." | Woman | lay | they say.

nī lē c nân dī djī te' gûc teī^ε Lē^εûñ he ū^ε nûn ûn dūk-
"Say, | mother | what? | It is getting red." | "So it is. | Yes. | Get up."

4 k'e^ε c nân òn t gûc Lē^εûñ ha^ε ts'ûs nô^ε ûs sañ yū ī
"My mother, | look." | "So it is. | Mountains | I see. | Over there,

La^ε n cōñ ûñ gī te' gûs teī^ε n gûn cōñ ûñ gī c nân dī cō^ε
too, | it is beautiful. | It is dawning. | It has become beautiful." | "My
mother, | something

6 kas yai c nân ts'ûs nô^ε de lûg n tca' ûñ gī qal ûñ gī
is coming up. | My mother, | mountain | burns, | large it is. | It moves,

c nân n dūl in^ε ûñ gī c ta^ε dī kī yō ī ca ûñ gī k'ē gûn-
my mother, | we can see." | "My father, | what | yonder?" | "Sun it is." |
"It is going down.

8 nac ûñ gī ta ûn yai te'in ya^ε nī k'wûn nûñ kwān t'ī
It went in the water," | he said | they say. | Yesterday | it did the same.

n tūt dūl laL c kīk tee' sūt dī cō^ε kas yai ô' t gûc c ta^ε
"We will sleep. | My boys." | "Wake up. | Something | is coming up, |
look. | My father,

10 dī kī kas yai òn t gûc dō na gai ạn t'ē ū wē qal-
what | comes up? | Look." | "No. | Moon | it is." | "O yes. | It moves.

ûñ gī¹³⁰ c ta^ε ka lē^εûts ûñ gī c ta^ε teō yī ha^ε te' gûc teī^ε.
My father | it is coming up. | My father | again | it dawns.

12 ûñ gī c ta^ε hī gûl kal ûñ gī yīs kan ûñ gī na gai yō yī-
My father | day breaks. | It is daylight. | Moon | is up there.

ha^ε ûñ gī c ta^ε nī īkts qal ûñ gī k'ē gûn nac c ta^ε he ū^ε
My father | slowly | it moves. | It goes down, | my father." | "Yes,

14 k'ē nac tel ûñ gī cō^ε gī la Ge na gai k'ē nac bûñ nāk ka^ε
it will go down | I fixed it. | Moon | will go down." | Two

djīñ s'ûs tīñ te' sī tcûn ya^ε nī
days | lay | Coyote | they say.

kwûn Lạñ.

That is all.

¹³⁰ He notes the fitness of the name "traveler."

IV.—THE SECURING OF LIGHT.

(Second Version.)

dī se^ε kw sī^ε nōñ ʼa^ñ ya^ε nī dī de^ε kw sī^ε nōñ ʼa^ñ
 West | his head | he placed | they say. | North | his head | he place:
 ya^ε nī dī nūk' kw sī^ε nōñ ʼa^ñ ya^ε nī dī dūk' kw sī^ε 2
 they say. | South | his head | he placed | they say. | East | his head
 nōñ ʼa^ñ ya^ε nī gūn sūL ya^ε nī kw sūn da^ε ō na sī la lē
 he placed | they say. | It became hot | they say | his forehead. | "I
 dreamed
 ca dī dūk' te't tes ya ya^ε nī Lōn te' ge^ε necte tak' 4
 sun." | East | he started | they say. | Long-eared mice | three
 s'ūL sañ ya^ε nī klō te't teL tīn ya^ε nī s teī^ε nōl sūt de
 he found | they say. | His dogs | he took along | they say. | "My heart |
 falls
 tak' clō ī sa nī te't teL tīn ya^ε nī ca ō ye te'nin ya 6
 three | my dogs | I find." | He took along | they say. | Sun | under | he
 came
 ya^ε nī beL k'e tein nac būñ nan dae būñ cūñ qō būñ nūnte
 they say. | "Ropes | you must bite off, | you must come back, | you must
 poke me | your noses
 būL wa teō wa^ε añ te'ōL yōL ya^ε nī n tō' la le n tō' la le 8
 with." | Blanket | through | he blew | they say. | "You sleep, you sleep."
 dī da ũñ te't tes gin ya^ε nī ca te gī ne tein na ye
 From the east | he carried it | they say. | "Sun | he is carrying" | one
 says.
 ba gūñ te'nin ya ya^ε nī st'ō^ε cō gī la ge be nōn sūn- 10
 Coast | he came | they say. | "Nearly | I fixed it." | "You were hiding it.
 kwañ ũñ gī se ō' le būñ hai sō' yin dūn ha^ε tes gin
 Stones | become | the | you stand place." | He carried
 ya^ε nī ca 12
 they say | sun.
 kal dae a teī gūt teūk teō sūn lans sūt tūl dae gō ya ne^ε
 "Morning star | atēīgūt teūk teō, | sūnLans, | evening star, | stars."
 s'ūs da ya^ε nī kw teī^ε nan ʼa ya^ε nī na gai ca bent'a 14
 He sat | they say. | His mind | moved about | they say. | "Moon, | sun, |
 you fly up
 ya bīk' be nūn la gō ya ne^ε Le dūn ka sūn yac būñ k'c-
 sky in. | You jump up | stars. | Morning | you must come up, | you must
 go down,

nin yac bũn ne^ε bĩ na hũn dac bũn dĩ dũk' Le dũn ka-
world | you must go around. | East | morning | you must come up again.

- 2 na sũn dac bũn can dĩ mũn dĩa^ε
Sunshine shall be."

s kĩts te'e nũn ya ya^ε nĩ ò dai^ε dĩ dĩjĩ sta^ε te'yante
Boy | went out | they say, | outside. | "What, | my father?" | Woman

- 4 te'e nũn ya ya^ε nĩ gũ ya ne^ε ka l^εa^ε kwañ ùñ gĩ ya bĩ^εk'
went out | they say. | "Stars | have sprung forth | sky in."

Le ne^ε ha kwa^εa ya^ε nĩ L ta' kĩ'
All | gave him | they say | different things.

V.—THE STEALING OF FIRE.

- 6 kwõñ^ε n dõ^ε ya^ε nĩ kwõñ^ε n dõ^ε hũt skĩ na teũl¹³¹
Fire | was not | they say. | Fire | was not when | boy | orphan

gũl ge^ε ya^ε nĩ te'el gal ya^ε nĩ tee' ya^ε nĩ tes iñ^ε
was whipped | they say. | He was thrown out | they say. | He cried | they
say. | He looked

- 8 ya^ε nĩ kwõñ^ε se^εa nĩ te'in ya^ε nĩ kwõñ^ε ùs san te'ũn nĩ
they say. | "Fire | lies," | he said | they say. | "Fire | I find" | he says.

skĩ dan teĩ òL ge^ε te'e nō' yas ò' t gũc te'en yai ta teĩ
Boy | who | whipped? | Go out. | Look." | He went out. | "Where

- 10 kwõñ^ε ùl san dĩ de^ε kwõñ^ε ùs sañ òn t gũc ò' t gũc
fire | did you see?" | "North | fire | I saw. | Look." | "Look,

Le ne^ε ha^ε skĩ kwõñ^ε yĩl sañ kwañ L^εũñ ha^ε ò nō' lqñ
all. | Boy | fire | has found." | "So it is. | Go after

- 12 kwõñ^ε ta teĩ te'sĩ teũñ kwa tō' yac te'lē linte ta teĩ
fire. | Where | Coyote? | Go for him. | Humming-bird | where?

kwō nō' lqñ ka^ε te'lē linte te'nũn yai te'sĩ teũñ te'qal
Get him." | "Well, | Humming-bird | came. | Coyote | walks."

- 14 la^εL ba^ε ùn tō' yas kwõñ^ε ò nō' lqñ
"Ten | go. | Fire | get."

te't tes yai ya^ε nĩ te'nũn ya ya^ε nĩ cĩc bĩ^ε kwa ne^ε
They went | they say. | They arrived | they say | Red mountain. | His
arms

- 16 ts'ūs la ya^ε nĩ kwõñ^ε k'wũt' dĩjĩ kwõñ^ε teō kwõñ^ε k'wũt'
be held around it | they say. | Fire | on | Spider | fire | on

¹³¹ The word seems to be used of one entirely without relatives.

s'ûs tĩn ya^εnĩ te'nũl kũt ya^εnĩ te'sĩ teũn a cō^ε ũl le'¹³²
lay | they say. | They arrived | they say. | "Coyote | dress yourself."

a teō ũc le' teũn ũnō^ε te'in ya^εnĩ he ũ^ε te'in ya^εnĩ 2
"I will dress myself | tree | behind," | he said | they say. | "Yes," |
he said | they say.

kɔ sĩ^ε nes slin kwān ya^εnĩ a de^ε te'ūs Lō kwān ya^εnĩ
His head | long | had become | they say. | He had girded himself | they
say.

ō' t gũc s ga^ε cĩ ye^ε cũn dũte te'in ya^εnĩ te lē linte 4
"Look at | my hair | mine, | cousin," | he said | they say. | "Humming-
bird,

ka^ε nĩn a cō^ε ũl le' he ũ^ε teũnō^ε L tsō s'ūs lin kwan
come, | you | dress yourself." | "Yes, | tree behind." | Blue | he had become

ya^εnĩ L teik ũs le' te'in ya^εnĩ te lē linte cō' tũg gũc 6
they say. | "Red | I am," | he said | they say, | Humming-bird. | "Look
at me."

ka^ε nō dō^ε ōL k'an nũc dac kwōñ^ε n dōi ũn gĩ ta teĩ ka
"Well, | go ahead, | build a fire, | I will dance." | "Fire | is not." |
"Where?

k'ũn kwōñ^ε n dũl iñ^ε te'in ya^εnĩ nũc dac Le ne^ε ha^ε 8
Just now | fire | we saw," | he said | they say. | "I will dance | all

c nōL iñ^ε te'dō' le yĩ ban tak' te'dō' le ca nũc dac
look at me. | Sing | eight | sing | for me. | I will dance,"

kac gũn t gũn nĩ¹³³ he ũ^ε ya^εn ya^εnĩ Le ne^ε ha^ε nũn yai 10
he exhorted them. | "Yes," | they said | they say. | All | came.

te'gũn dac ya^εnĩ gũn t'ē kwōñ^{ε134} qal teũn na dōL-
He danced | they say. | Now | fire | walked. | "Wood | pile up."

εa^ε he ũ^ε teũn na t gũL εai^ε te'gũn dac ya^εnĩ te'sĩ- 12
"Yes." | Wood | was piled up. | He danced | they say, | Coyote.

teũn te lē linte teũn na t gũL εai^ε ũ lai^ε te' nes da
Humming-bird | wood | piled up | its top | he sat

ya^εnĩ te'sĩ teũn kɔ dĩ ce^ε teũL nat' na ka^ε ha^ε ya^εnĩ 14
they say. | Coyote | his shoulders | licked | both | they say.

kwōñ^ε dō slañ' dĩ kwañ ya^εnĩ te lē linte te'sĩ teũn
Fire | did not laugh | what he did | they say. | Humming-bird | Coyote

¹³² This and the following word consist of the reflexive a t(d)-; cō^ε, well; a-, verbal prefix; root -le, to do. The t seems to drop in the imperative form.

¹³³ kac, plural third person of the pronoun; gũn, postposition; t gũn nĩ = Hupa dũ wen ne. The word is said to be usually employed of public speaking.

¹³⁴ In the use of "fire" for dji kwōn teō, its possessor, we may see a figure of speech or an actual identification of the two.

- L te'ũñ^ε ke nec nĩ dac de^ε kwõñ^ε te'eL tạc bũñ te'si-
together | talked | "I dance when | fire | you must carry out." | Coyote
- 2 teũñ te'nũn dac kw teõk s'ũs nat' ya^ε nĩ kwõñ^ε te'-
danced. | His testicles | he licked | they say. | Fire laughed
- gũl lañ ya^ε nĩ te lē linte kwõñ^ε te'e iL tạc ya^ε nĩ s'ũs-
they say. | Humming-bird | fire | he took out | they say. | He built a fire
- 4 k'an ya^ε nĩ na gũl kal hai da^ε ãñ ya^ε nĩ ts'ũs nõ^ε
they say. | He walked back | from the north | they say. | Mountains
- s tũg gũn Lũl na gũl Lũl ya^ε nĩ hai da^ε ãñ Le ne^ε ha^ε na-
he set on fire. | He burned over | they say. | From the north | all | people
- 6 nec kwõñ^ε ye teL tan ya^ε nĩ n cõñ kwa^ε la ge te'si-
fire | took | they say. | "Well | he did | Coyote
- teũñ kwõñ^ε te lē linte n cõñ kwa^ε la ge kwõñ^ε k't-
fire. | Humming-bird | well | he did | fire | he stole."
- 8 teL teõ de ãi nũk' tũn Lũt te'si teũñ na nec Le ne^ε-
"South | you burn, | Coyote. | People | all
- ha^ε kwõñ^ε bĩ ye^ε bũñ he ũ^ε kac bĩ^ε tũc Lũl dja^ε yõk'
fire | theirs | will be." | "Yes, | tomorrow | I will burn." | "Way
- 10 ne^ε ũ na nũn Lũb bũñ ya^ε kwõL te'in ya^ε nĩ te't te Lũt
earth | around you must burn," | they told him | they say. | He burned
along
- ya^ε nĩ õ t'ũkw gũn t'ē ne^ε L^εũt na nĩ Lũt de Le ne^ε ha^ε
they say. | "Way back | now | earth middle | we have burned. | All
- 12 kwõñ^ε ye teL ta ne te'in ya^ε nĩ gũn t'ē na nĩ dũl le
fire | have taken," | he said | they say. | "Now | we are getting back.
- kakw gũn yaL kũn dũn ne i gĩ lũt ãñ gĩ he ũ^ε na nĩ de lē-
Quickly | walk. | Close | we are burning." | "Yes, | we are getting back.
- 14 kwan nãñ na nĩ de le
We are back."

kwũn Lãñ
All.

VI.—MAKING THE VALLEYS.

kwī yañ tē' yān k'ūts Le nē' haē dī bañ in teeē
Old men, | old women, | all | to other side | deer

ō tē' ūñē na sañē yaē nī Lañ c kīk¹⁸⁵ nō' il būñ¹⁸⁶ Laē- 2
to them | moved | they say | many. | "My children | you must stay. | One only

haē n he ōL ka kwīē¹⁸⁷ yīs ka nit' ta kwīL tñ yaē nī gūL-
we will pass the night." | Daylight when | they were not home | they say. |
It was evening

gele yaē nī tea kw gūL gele yaē nī yis kñ yaē nī tēō- 4
they say. | It was very dark | they say. | It was day | they say. | Again

yī haē yī gūL kñL yaē nī s dji dōn sūt dī¹⁸⁸ yaē tee' yaē nī
it was daylight, | they say. | "I am lonesome," | they cried | they say.

cōt na yaiL k'ñ yaē nī kwōñē ūL gūL lūt yaē hes iñē 6
In vain | they built a fire, | they say | fire. | It was evening when | they
looked,

yaē nī djiñ hūt ō nñ kwaē ō taē kwaē dō na nec
they say; | day time, | mother | for | father | for. | Did not come back

yaē nī 8
they say.

n dūt dac tē'in yaē nī k'ī leaks kwī yants t'ekts
"Let us dance," | he said | they say, | "boys | larger boys | girls."

he ūē tē'in yaē nī Lan tō' yas n dūt dac tē'in yaē nī 10
"Yes," | he said | they say. | "Many | come, | we will dance" | he said |
they say.

se ē dunte tē'e gūL leē yaē nī de nō' yas c kīk t'ekts
Sparrow-hawk | sang | they say. | "Here | come | my boys | girls

de nōL kūt tē'in yaē nī ngūn dac yaē nī Lañ c nañ 12
here | come," | he said | they say. | They danced | they say, | many. |
"My mother

dō haē na ūn t ya ye c taē dō haē na ūn t ya ye n dūt dac
you haven't come home. | My father, | you haven't come home. | We will
dance."

Lan yīL kai se ē dunte kw sīē daē t'aē wñL k'ūts yaē nī 14
Many | days | sparrow-hawk | his head | feather | put in | they say.

¹³⁵ Cf. Hupa xe xaix, "boys" (I, 164, 16).

¹³⁶ The root is -īl, used in the plural only.

¹³⁷ Literally "night will pass for us," *n*he being used as object not subject, and the verb being clearly active in form. Cf. the Hupa use of verbs from the root *-weL-wil-wiL* with the same meaning except that *-weL* is used of darkness and *-ka* of the dawn.

¹³⁸ The last half of the word is of uncertain connection, the first part is "my heart."

nûn dac kwạn tûn Le^e djiñ hû^t ya^e nî tû^t da^e a^e dî se^e
They danced | night, | day-time | they say. | "We will take it | west

- 2 kwûn teL bi^e ûñ^e nûn dac t gûn nais^e ɛ^an ya^e nî ne^e n ce^e-
valley in." | They danced. | They turned around | they say, | Mud springs in.

teō bi^e 139 tō nō te'ûL tal ya^e nî hai se^e yī tes^e ɛ^añ ya^e nî
Water | they kicked out | they say. | Down hill | they took it | they say.

- 4 sais^e ɛ^an bi^e n gûn dac ya^e nî t gûn nais^e ɛ^an ya^e nî hai de^e
Sand in | they danced | they say. | They turned around | they say. | North
yī tes^e ɛ^añ ya^e nî kwûn teL ts bi^e hai ban ha^e nai nûn ɛ^añ
they took it | they say. | "Valley small" | the other side | they took it across

- 6 ya^e nî hai da^e ûñ yī da^e ûñ yī tes^e ɛ^añ ya^e nî kō wûn teL
they say, | from the north. | From the north | they took it | they say. |
Level

kwē^e bûL nais^e ɛ^an ya^e nî kwûn teL bi^e k' dî nûk' yī-
feet | with | they took it around | they say. | Valley in | south | they
took it

- 8 tes^e ɛ^añ ya^e nî yī nûk' yī ga^e ɛ^aL ya^e nî te'ûñ de gû^t-
they say. | South | they were carrying it | they say. | Sound | they heard

ts'ạn ya^e nî
they say.

- 10 s kîk n gûn dac kwañ dō ha^e ô ts'ûn^e na hes sûn^t yai
"My children | have been dancing. | Not | to them | you went home,"

te'in ya^e nî nalt kû^t ya^e nî ne^e gûn teL ya^e nî kwûn-
he said | they say. | They came back | they say. | Ground | was flat | they
say. | Valley

- 12 teL slîñ^e ya^e nî dî nûk' kin nec gûl sûL ya^e nî dî nûk'
became | they say. | South | talking was heard | they say, | south.

dî dûk' kin nec gûl sûL ya^e nî ô ya^e ts ya^e te'ô sûL san
East | talking was heard | they say. | Little | they heard

- 14 ya^e nî nû^t dō^e ô da^e ka nâL ts'î^e ya^e nî dî de^e ū da^e
they say. | It was gone. | Voices | they heard again | they say. | North |
voices

tûl sûL ya^e nî ô t'akw yī de^e ô da^e gûl sûL ya^e nî
came | they say. | Beyond | north | voices | came | they say.

- 16 nes dûñ ô t'akw yī de^e ô ya^e ts na ya^e dî ts'eg ya^e nî
Far | beyond | north | little | they heard again | they say.

ha ge^e dûñ^e ô da^e ye nal tsûL ya^e nî nû^t dō^e ya^e te'ô sûL-
Long time | voices | come again | they say. | It was gone | they heard

139 ne^e "land," n ce^e "bad," teō "big," bi^e "in"; a large mud
spring surrounded by mire. This spring disappeared after the earth-
quake of 1906.

sañ ya^εnī dī nûk' nes dûñ ò da^ε gûlsûl ya^εnī ha-
they say. | South | far | voices | came | they say. | Long time

ge^εdûñ^ε ò da^ε ye naL tsûl ya^εnī kwûn tel teô bî^ε hî- 2
voices | came again | they say. | Round valley in | south

nûk' ò da^ε yī naL tsûl ya^εnī kôl gôte teô bî^ε kwûn tel-
voices | came | they say. | Little Lake | valley becoming when

tê lit kwûn tel n teag tê lit ha ge^εdûñ^ε nûn dac ya^εnī 4
valley | to be large when | long time | they danced | they say.

yô yī nûk' nes dûñ n gûn dô^ε ya^εnī yô k'ûñ yô yī nûk'
Far south | far away | it vanished | they say, | way off | far south.

yī na ûñ ô yacts na de gût tsan ya^εnī ne^εk'wût' nas- 6
From the south | little | they heard again | they say. | Land on | it was
again because

liñ^εût kwạn hût na gût tea' ya^εnī te'ûñ ne^εL^εût nas-
it was big again | they say | noise. | World middle | it had become when

liñ^εkwạn hût te'ûñ gûn tea' gûn t'ê kûn dûñ nas liñ^ε 8
noise | increased. | Now | close | it became

ya^εnī nai ga ɛal ya^εnī yī na ûñ ô t'akw yī de^ε nai ga-
they say. | They were bringing it back | they say. | From the south | beyond |
north | they were bringing it back

ɛal ya^εnī ne^εû tei dûñ hai da^ε ûñ nai hes ɛañ ya^εnī 10
they say. | "World-its-tail-place" | from the north | they took it back |
they say

hai da^ε ûñ wûn gût tī yac ya^εnī wûñ in tce^ε gûl le
from the north. | Some | became old | they say. | Some | deer | became

ya^εnī ô ts'in ne ya^εdô mûñ ya^εnī te'nûn nâs ya^εnī 12
they say. | Their legs | became small | they say. | They ran off | they say.

ts'î^εbî^ε nô nī gûlle ya^εnī kûn dûn nas liñ^ε ya^εnī
Brush in | grizzlies | they became | they say. | Near | it became | they say.

ts'ûs nô^ε bī ta' ye gûn nâc ya^εnī dī da^ε ûñ kûn dûnte 14
Mountains | among | they went in | they say. | From the north | very close

nas liñ^ε ya^εnī te'ûñ kī nōl del hai dûk' ye gī nai^ε
it became | they say. | Noise | went. | East | they went in

ya^εnī yī nûk' yī gûn nâc ya^εnī hai nûk k'a^ε se ta' dûñ 16
they say. | South | they went in | they say. | South along | Rock creek

ye gī nai^ε ya^εnī n gûñ dô^ε ya^εnī
they went in | they say. | It vanished | they say. |

kwûn Lạñ

All.

VII.—THE PLACING OF THE ANIMALS.

s kīk tel kūt ya^enī nək ka^e beL te'ttes lai ya^enī
Boys | went | they say, | two. | Ropes | he carried | they say.

2 gūl k'an ya^enī kəc kīts na te'ō' Lō k'ī lekts¹⁴⁰ nək ka^e.
A fire was | they say. | Old man, | "Set snare | boys, | two in a place

ta ha te'ō lī^e dja^e nək ka^e teūn na dōL^e a^e būn nək ka^e nək-
let he caught. | Two | sticks | let stand on end." | Four

4 ka^e¹⁴¹ tes de^e ya^enī ts'ī^e bī^e na t gūt Lōn ya^enī te'ūs-
went | they say. | Brush in | he set snares | they say. | He caught
lī^e¹⁴² ya^enī La^e teō yī ha^e būn t gī yōt¹⁴³ te'ūs lī^e ya^enī
they say | one. | Again | he drove, | he caught | they say.

6 ts'ī^e k'wūn nō^e aqñ ya^enī dī nūk' te'ttes īn^e ya^enī
Brush | on he placed | they say. | South | he looked | they say.
teō yī ha^e ts'ī^e k'wūn nō^e aqñ ya^enī ka^e wūn dō^e a^e
Again | brush | on he put | they say. | "Quick, | take off

8 ts'ī^e te'in ya^enī teō yī ha^e wūn dō^e a^e ts'ī^e de^e-
brush," | he said | they say. | "Again | take off | brush." | Spike buck.
sōcte¹⁴⁴ teō yī ha^e del kūets¹⁴⁵ wūn t gūn aqñ ya^enī c kīk
Again | fawn | he took it off | they say. | Boys

10 nan ya ya^enī ta' teī tes ya dō ha^e nan t ya te'in
came | they say. | "Where | did he go? | He hasn't come back," | he said
ya^enī ta' teī La^e dō ha^e nan t ya te'in ya^enī ta' teī
they say. | "Where | other one. | he hasn't come back?" | he said | they
say. | "Where

12 te'ttes ya cī ye^e c kīts dī de^e te'ttes dē le te'in ya^enī
did he go, | my | boy?" | "North | they went," | he said | they say.

ka^e tūc ke^e dō ha^e kwe^e ts'ūL san kwān ya^enī ka^e cī
"Well, | I will track him." | Not | track | he found | they say. | "Well, | I

¹⁴⁰ Cf. Hupa kī la xūtc, "boy" (I, 360, 3).

¹⁴¹ The Kato say "two-two" instead of using a word corresponding to Hupa dīñk.

¹⁴² Cf. Hupa tcis loi, "he played" (I, 144, 4).

¹⁴³ For the first syllable cf. Hupa miñ- in several words containing this root listed on page 221 of Vol. III.

¹⁴⁴ de^e "horn," -sōs- "pointed," -te "small." The s of the second syllable has been assimilated by the following c.

¹⁴⁵ Cf. Hupa dī lea xūtc "deer-skin" (I, 230, 14) used in a dance, but the usual word for fawn. It may mean spotted, since the skins used in dances are often from deer which have retained their spots in part.

- la^ε tûc ke^ε n dô ye dô ha^ε ûs san te'in ya^ε nî nō nî
too | will track." | "There is none. | I didn't find it," | he said | they
say. | "Grizzly
- kwe^ε ûc san ne te'in ya^ε nî na nec kwe^ε n dô ye te'in 2
track | I found," | he said | they say. | "Human | track | was not" | he
said
- ya^ε nî nant yai dô ha^ε ts'ûl san kwe^ε
they say. | He came back. | He didn't find | track.
- ta' t'as in tee^ε nâk ka^ε cō n cōñ kwa' la in tee^ε 4
"Butcher | deer | two." | "Very well | you did | deer
- c kîk te'in ya^ε nî wa ûñ ʼaĩ gûl k'an kwōñ^ε bût' bûñ
my boys" | he said | they say. | He gave them. | Fire was | fire. | "Stom-
ach for,
- ō te li^ε bûñ te'el na^ε be dûl ʼai^ε n cōn gûl cûn ne te'in 6
its liver for | roast." | "Let us try it. | Good | it smells," | he said
- ya^ε nî be te gûts te' gûn al^ε ya^ε nî te' gûl kût' n cōn ne
they say. | He bit it. | He chewed it | they say. | He swallowed it. | "It
is good.
- nîñ sâñ ʼa^εc¹⁴⁶ te'in ya^ε nî ka^ε cî bec ʼai^ε cî te'in 8
You | put in your mouth," | he said | they say. | "Well, | I | will try it,
I" | he said
- ya^ε nî te'n naL dûn¹⁴⁷ cî bec ʼai^ε te'in ya^ε nî cî La^ε
they say. | Te'naL dûn | "I | I will try it" | she said | they say. | "I, | too,
bec ʼai^ε te'in ya^ε nî dî ûn es ʼa^ε ya^ε nî cî La^ε bec- 10
I will try it," | she said | they say. | Up there | a row was | they say. | "I, |
too, | I will try it.
- ʼai^ε n cōñ ûñ gî te'in ya^ε nî t'e' bec ʼai^ε cî te'in
It is good" | she said | they say. | "Raw | I will try it, | I" | she said
- ya^ε nî La^ε teō yî ha^ε te'n naL dûñ te'in ya^ε nî cî La^ε 12
they say. | Another | again | te'naL dûñ | she said | they say. | "I, | too,
bec ʼai^ε te'in ya^ε nî cî La^ε bec ʼai^ε te'in ya^ε nî
I will try it," | she said | they say. | "I, | too, | I will try it," | she said |
they say,
- te'n naL dûñ bec ʼai^ε cî La^ε te'in ya^ε nî te'yante cî 14
te'naL dûñ. | "I will try it, | I, | too," | she said | they say. | Old woman,
"I
- bec ʼai^ε te'in ya^ε nî kâc kîts ta cî bec ʼai^ε in tee^ε
will try it," | she said | they say. | Old men | "I | will try | deer

¹⁴⁶ Cf. Hupa prefix sa- with identical meaning (III, 58).

¹⁴⁷ An adolescent girl who was forbidden meat for a year or more by usual taboo of this region. Why she eats meat in this tale is obscure, but it may be so told to emphasize the monstrosity of the grizzly bear people.

- 0 sīē cī Lāē bec'əiē būt' tē'in yaē nī ts'ūn tūc kəl
 its head | I | too, | I will try | stomach," | he said | they say. | "Bone | I
 will break
 2 bī geē tē'in yaē nī kaē cī ū tē geē bec'əiē tē'in
 marrow," | he said | they say. | "Well, | I | its ears | I will try," | he
 said
 yaē nī kaē cī kweē ūs sūt kaē cī ō sōē de dic tūn
 they say. | "Well, | I | feet | I will pound. | Well, | I | its tongue | I will
 put in fire
 4 kwōē mīē tē'in yaē nī tē'ūc qōt' ō sūts tē'in yaē nī
 fire in," | he said | they say. | "I will stretch | its hide," | he said | they
 say.
 nək kaē ō sūts n cō ne cī yeē t'ēē tē'in yaē nī tē'ō-
 "Two | hides | are good, | my | blanket," | he said | they say. | "Pound
 6 sūt tē'ūn t'ān bī nō' Le'¹⁴⁸ k't dūl ts'eg būn nāl gī
 acorns. | Soak them. | We will eat soup. | Dog
 ts'ūn wa'ac yō gac tē'in yaē nī nō iñ yīn nāl gī
 bones | give. | Let him chew them," | he said | they say. | She put them
 down | dog
 8 yan in teeē ts'ūn ta' tēi būl sk'ēē tē'in yaē nī kəc-
 ate | deer | bones. | "Where | with | mush?" | he said | they say. | "Give
 them"
 gūn kəc tē'in yaē nī tē'n na dūl yeg in teeē kwaē tē'in
 he said | they say. | "We will drive | deer | for him," | he said
 10 yaē nī Lañ tō' yac k'aē tō būl lūt kəc ts tō' gūc tē-
 they say. | "Many | go. | Arrows | carry. | Knife | carry | sack in
 lēē bīē nō' əac tē'in yaē nī būl gūl gūs¹⁴⁹ tō' tīc na kaē
 put it," | he said | they say. | "Fire-sticks | carry | two.
 12 ōl k'an būn in teeē gūt tē'a ne ta gūt t'ats būn tē'in
 You will build a fire. | Deer | is shot | will be butchered," | he said
 yaē nī tēō yī haē in teeē gūt tē'an tēō yī haē in teeē gūt-
 they say. | Again | deer | was shot. | Again | deer | was shot
 14 tē'an yaē nī nāl gī tōl tūc in teeē yīl tēūb būn ta'-
 they say. | "Dog | take. | Deer | he will catch. | Butcher.
 t'as tē'wō būl ye bīē ūnē tē'yān kī ya mūn tē'in yaē nī
 Carry it | house in. | Women | will eat," | he said | they say.
 16 tē'el naē n tō' ləl in teeē ū ye ya dō gō' hēē tē'in yaē nī
 "Cook it. | Go to sleep. | Deer | under | you are tired" | he said | they say.

¹⁴⁸ Cf. Hupa root -Lū -Le (III, 239).

149 būl "with" and a root corresponding to Hupa -wis, "to twist, to rotate" (III, 227), used of fire-making with the drill.

ya'en tō' gūl lal kəc bīe sō' da bûn kəc bīe te'in ya'en nī
 "Go to sleep. | Tomorrow | you will stay, | tomorrow," | he said | they
 say,

nûn ka t'ī nûn¹⁵⁰ na' ke t'e kī Le ne ha na' be te'in 2
 chief. | "Bathe | girls | all | swim," | he said

ya'en nī nō sīe te' na teōL de te'in ya'en nī kəc bīe cañ
 they say. | "Your heads | wash," | he said | they say. | "Tomorrow | only

ta o' yac bûn hai bañ se k'ûn te'in ya'en nī dūn dai ōL- 4
 you will live by the river | after that | Black rock," | he said | they say. |
 "Arrowheads | you will make,"

teī bûn te'in ya'en nī na kwōn te'o' ya mûn slūs te'o'-
 he said | they say. | "Clover | you will eat. | Ground-squirrel | you will
 eat.

ya mûn Lañ k'ûn ta gīts te'o' ya mûn ō djiē ōL tūk bûn 6
 Many | jack-rabbits | you will eat, | you will kill,"

te'in ya'en nī cac dūn te' wō' bûL bûn gūl kōte teūn te'-
 he said | they say. | "Bear-clover | you will carry. | (Angelica | you will
 carry.

wō' bûL bûn hai dae ūn teī gel teante te' wō' bûL bûn te'in 8
 From the north | (bulbs) | you will carry," | he said

ya'en nī dūc teō ō djiē ōL tūk bûn te'in ya'en nī ō we cī wō'-
 they say. | "Grouse | you will kill," | he said | they say. | "Eggs | you
 will carry,"

gūL bûn te'in ya'en nī dūcts we ce wō' gūL bûn Lōn L- 10
 he said | they say. | "Quail | eggs | you will carry. | Wood-rats

gai Lañ ō djiē ōL tūk bûn te'in ya'en nī
 many | you will kill," | he said | they say.

ts'ûn in tee kəc kīts ts'ûn te' teL gal ya'en nī dī- 12
 Bone | deer | old man, | bone | he threw | they say, | east.

dūk' ts'ûn te' teL gal ya'en nī dī de ts'ûn te' teL gal
 Bone | he threw | they say, | north. | Bone | he threw

ya'en nī dī nūk' ts'ûn te' teL gal ya'en nī ba gūn nō nī 14
 they say | south. | Bone | he threw | they say | coast. | "Grizzly

dī dūk' bûn djae te'in ya'en nī bût teō dī dūk' bûn-
 east | will be," | he said | they say. | "Panther | east | will be,"

djae te'in ya'en nī bûts dī dūk' bûn djae te'in ya'en nī 16
 he said | they say. | "Wildcat | east | will be," | he said | they say.

nō nī dī nūk' bûn djae te'in ya'en nī bût teō dī nūk'
 "Grizzly | south | will be," | he said | they say. | "Panther | south

¹⁵⁰ The Hupa have a word niñ xa ten, meaning "rich man, chief."

- bûn dja^ε te'in ya^εnī bûts dī nûk' bûn dja^ε te'in
will be," | he said | they say. | "Wildcat | south | will be," | he said
- 2 ya^εnī ba gûñ bût teō bûn dja^ε te'in ya^εnī nō nī
they say. | "Coast | panther | will be," | he said | they say. | "Grizzly
bûn dja^ε ba gûñ te'in ya^εnī bûts bûn dja^ε ba gûñ
will be | coast," | he said | they say. | "Wildcat | will be | coast,"
- 4 te'in ya^εnī sa' teō dī dūk' slīn^ε ya^εnī L tsō gûñ
he said | they say. | Fisher | east | became | they say. | Fox
dī dūk' slīn^ε ya^εnī la^εnes dī dūk' slīn^ε ya^εnī te'-
east | became | they say. | Raccoon | east | became | they say. | Coyote
- 6 sī teũñ dī dūk' slīn^ε ya^εnī sle^εL k'ûts dī dūk' slīn^ε
east | became | they say. | Skunk | east | became
ya^εnī sīs dī dūk' slīn^ε ya^εnī sa'ts dī dūk' slīn^ε
they say. | Otter | east | became | they say. | Mink | east | became
- 8 ya^εnī dō lī dī dūk' slīn^ε ya^εnī L^εgûc dī dūk' slīn^ε
they say. | Bear | east | became | they say. | Rattle-snake | east | became
ya^εnī te se^ε teō dī dūk' slīn^ε ya^εnī bī ne^ε dō tel tein
they say. | Bull-snake | east | became | they say. | Water-snake
- 10 slīn^ε ya^εnī dī dūk' t'a dūl k'ûts dī dūk' slīn^ε ya^εnī
became | they say | east. | Milk-snake | east | became | they say.
sūl gīts dī dūk' slīn^ε ya^εnī te'a hāl dī dūk' slīn^ε
Lizard | east | became | they say. | Frog | east | became
- 12 ya^εnī dūl lante dī dūk' slīn^ε ya^εnī be^εliñ ts'e k'e-
they say. | Salamander | east | became | they say. | Eel, | day eel,
nects Lō yacts dī dūk' slīn^ε ya^εnī Lō yac gaite da-
sucker | east | became | they say. | Trout, | hook-bill,
- 14 tea^εhāl ges slīn^ε ya^εnī dī dūk' Lōk' slīn^ε ya^εnī
black salmon | became | they say | east. | Steelhead | became | they say,
dī dūk' .
east.
- 16 se ō lañ ts'ũñ gasût ts'ũñ ō sût te'in ya^εnī
"Stones | get | bones | to pound. | Bones | pound," | he said | they say.
n cō ne ts'ũñ bī ne^ε ō sût te'in ya^εnī qōt' ō sût
"It is good. | Bone | back | pound," | he said | they say. | "Knee | pound,"
- 18 te'in ya^εnī La^ε qōt' ō sût te'in ya^εnī kwe^ε ō sût
he said | they say. | "Other | knee | pound," | he said | they say. | "Foot
pound,"

- te'in ya^εnī ō la^ε ō' sūt te'in ya^εnī t'ûn dûñ ha^ε
 he said | they say. | "Its hand | pound," | he said | they say. | "All the
 time
- ō' sùb bûñ ts'ûñ dō ha^ε te'n dāl tûc bûñ n cō ne in tee^ε 2
 you will pound | bones. | Do not waste them. | Are good | deer
- ts'ûñ te'in ya^εnī bût' dī teō ōL teûñ ō dji k'e^ε ō' Lō
 bones," | he said | they say. | "Stomach | clean out. | Small intestines |
 braid.
- cōñ kwa' Liñ ō de^ε tcûn ō' ɛ̃q̃ ts'ī^ε bī^ε yī he ɛ̃q̃ be- 4
 Well | do it. | Its horn | take away. | Brush in | take them. | Hide them.
- nō' sūñ k'wa^ε n cō ne in tee^ε k'wa^ε te'in ya^εnī
 Tallow | is good | deer | tallow," | he said | they say.
- t'ûn dûñ ha^ε ō' gāñ in tee^ε te'in ya^εnī k'a^ε teōL t'a 6
 "All the time | kill | deer," | he said | they say. | "Arrows | put feathers.
- k̃ãc̃ts ta' cūt s'ûL tiñ^ε ō' g̃ãs¹⁵¹ te le^ε ō' Lō te'in
 Knife | make. | Bow | scrape. | Sack | weave," | he said
- ya^εnī sī^ε bis ɛ̃an ō' Lō te'in ya^εnī kī tsa^ε ō' Lō 8
 they say. | "Head net | weave," | he said | they say. | "Basket-pot |
 twine,"
- te'in ya^εnī ō' ɛ̃st' ōL sūL te'in ya^εnī te'ûsts ō' Lō
 he said | they say. | "Pestle | peck," | he said | they say. | "Mill-basket |
 twine,"
- te'in ya^εnī te'ga ō' Lō te'gats ō' Lō te'in ya^εnī 10
 he said | they say. | "Basket-pan | twine, | small basket-pan | twine," |
 he said | they say.
- kī tsa^ε teō kī tsa^ε yacts ō' Lō c nec tsel iñ bûL sūL teī
 "Large basket-pot | small basket-pot | twine, | basket-dipper, | seed-
 beater
- ō' Lō te'in ya^εnī ts'al ō' Lō s kīts yac ba te'in 12
 twine," | he said | they say. | "Basket-cradle | twine | baby small | for," |
 he said
- ya^εnī in tee^ε ō de^ε bī^ε teen ɛ̃añ dûl sō ya^εnī ō de^ε yī tel-
 they say. | Deer | their horns | they shed | blue | they say. | Their horns |
 fall off
- dele kai l'êut' in tee^ε k't te bil^ε na te'ûs gel te't tes- 14
 winter middle. | Deer | they gathered up. | They made into a pack. | They
 carried
- giñ ya^εnī n̄k ka^ε te giñ ya^εnī ye dûñ na giñ te'el-
 they say. | Two | carried it | they say. | House place | they brought it. |
 It is roasted.
- naī^ε ya^ε gûn yañ te'ek yī gûn yañ s kīts ye gûn yañ 16
 They ate it. | Women | ate it. | Children | ate it.

¹⁵¹ Cf. Hupa root -was "to shave off, to whittle" (III, 224).

te'ge qōt ū sūts ya^εnī beL lañ gūt dūts ya^εnī ī da-
They stretched | its hide | they say. | Rope | much | is twisted | they say, |
(a kind of rope)

- 2 kī ī da dīn tee in tee^ε gūt te'añ na kai tes yai ya^εnī
is made (?) | Deer | was shot. | Alive | it went | they say.

gūl teat ya^εnī tel ke^ε in tee^ε ya^εnī ō de^ε n teag
They shouted | they say. | Was tracked | deer | they say, | its horn | large.

- 4 naL gī yīl teūt ya^εnī ye gūn teūn ya^εnī
Dog | caught it | they say. | He smelled it | they say. |

kwūn lañ
All.

VIII.—THE SUPERNATURAL CHILD.

skīts tee¹⁵² ya^εnī djīñ nes dūn Le^ε nes dūn yī-
Baby | cried | they say. | Day | long, | night | long | it got light when

- 6 gūL ka lit skī tee^ε ya^εnī teō yī ha^ε ya t gūL tūc ya^εnī
baby | cried | they say. | Again | they carried it around | they say.

dat ya cañ skī ya^εn ya^εnī na te'ō' būL na be yaL teī
"What is the matter | baby?" | they said | they say. | "Take it again." |
It swim | they made

- 8 ya^εnī k'wūt ta ka ya^εn tē ya^εnī ō la^ε bīk'¹⁵³ kwe-
they say. | On it places | they looked | they say. | Its hands in, | its
feet in

bīk' ka ūn tē ya^εnī ō sī^ε k'wūt ta ka ya^εn tē ya^εnī
she looked | they say. | Its head | over | they looked | they say.

- 10 ō te ge^ε bīk' ka ya^εn tē ya^εnī c gī ya lē niñ ūn tañ
Its ears in | they looked | they say. | "I am sleepy. | You | take

skī dō skī ye kwūl lūc ce nō hiñ ō' tañ c gī ya lē hai
baby. | It does seem like baby. | You (plu.) | hold it. | I am sleepy. | That

- 12 kwūn lañ yis kan dō n tūc la le nō hin nōL iñ^ε ckī cī-
many | days | I have not slept. | You (plu.) | look at it. | Baby | mine

ye^ε dat ya cō kwūc te'in ya^εnī dan cañ skī dī dī-
something is wrong," | she said | they say. | "Some kind | baby | this. |
It may be broke.

- 14 kwūñ^ε ya sla' na' ge te't dūl t'ō' kwūc ya^εn ya^εnī
Carry it. | Something stung it I guess," | they said | they say.

¹⁵² Cf. Hupa root -tewū -tewe (III, 280).

¹⁵³ Cf. Hupa meūk which has the same meaning (I, 157, 11). *

- dō kwīn nūs sən ne bŭl ō' t yīñ¹⁵⁴ lan yīl kai tes ī ne
 "I do not know. | Doctor it. | Many | mornings | I have looked
- skī ū tc'ūñ^e tī cən dī skī dō cki ye kwa nāñ hai kwūn- 2
 baby | on account of. | Some kind | baby. | It is not baby. | This | many
- Lāñ yīl kai dōn tūc lal tc'īl t'ōt¹⁵⁵ ōl tcī n tūc lal
 nights | I have not slept. | It suck | make. | I will sleep.
- na be ōl tcī dən te cō kwūc cūt añ kwūc da t ya cən dī 4
 It bathe | make. | Something wrong I guess because | it cries I guess. |
 Some kind | this
- ckī nō hīn naL te ka kō sī le ge gūn t'ē na hō tūn nəc
 baby. | You (plu.) | carry it. | I am sick | now. | We will move
- dī de^e tōl bŭl skī ts'al bŭl a he ū^e tūc bŭl djañ 6
 north. | Hang up | baby | basket-cradle and all." | "Yes, | I will hang it
 up." | "Here
- ūn tce' bŭñ nō' dō hai de^e tc'ūñ^e nō nūn yīñ na hūn dac
 you may cry." | "Come." | North toward | they moved. | "Go back.
- skī ōn t gūc bŭñ be dūñ kwic kwūn ye dūl tūc tel 8
 Baby | see. | It is dead I guess. | We will bury it."
- na hes t yai skī ū tc'ūñ^e bī tceñ ya kwān¹⁵⁶ ya^e nī
 He went back. | Baby | close by | he had come out | they say,
- ts'al bī^e hai ta na gūs nūc kwān ya^e nī sak tō^e bī^e na gūs- 10
 basket in. | There | he had been playing | they say. | Spring in | he had
 been playing
- nīc kwān ya^e nī Lō' tc'tet'ats kwān ya^e nī tc'ūc tel-
 they say. | Grass | he had cut off | they say. | He had spread
- kwān ya^e nī tō bī^e s'ūs da kwān ya^e nī tc't tes ya kwān 12
 they say. | Water in | he had sat | they say. | He had gone
- ya^e nī ca' na^e yacts na ūn gŭl^e a^e kwān ya^e nī tcūn sī^e ts
 they say. | Creek little | he had made a weir | they say. | Pine cones
- nō la kwān ya^e nī nək ka^e tc'kak' bat se ye tc' gūn^e añ- 14
 he had put down | they say. | Two | net-poles | he had put in
- kwān ya^e nī tc'kak' Lō' bŭl s'ūs Lōñ kwān ya^e nī
 they say. | Net | grass | with | he had woven | they say.
- tc't tes yai kwān yī de^e ya^e nī tc'e k'as tc'is tciñ kwān 16
 He had gone | down | they say. | Brush fence | he had made

¹⁵⁴ Literally "with it you (plu.) stand."

¹⁵⁵ Cf. III, 267.

¹⁵⁶ That the incidents which befell the child are inferred from the evidence left on the ground is indicated throughout this tale by the suffix -kwan. The suffix -xō lan is used in a similar manner in a Hupa story (I, 185).

- ya^εnī beL nō^εn ʔan kwān ya^εnī te'e k'as te'is tciñ kwān
they say. | Ropes | he had put | they say. | Fence | he had made
- 2 ya^εnī te't tes ya kwān ya^εnī s'ūs k'an kwān ya^εnī na-
they say. | He had gone | they say. | He had built fire | they say. | He
had made a weir
ũñ gūL ʔa^ε kwān ya^εnī s'ūs k'an kwān ya^εnī kɪw kwe^ε
they say. | He had built fire | they say. | His foot
- 4 ō ya^εts s kū wūn yañ kwān ya^εnī kɪw kwe^ε gūn teag kwān
small | had grown | they say. | His foot | had become large
ya^εnī te tən teō kwūts gūn yai kwān ya^εnī na ũñ gūL-
they say. | Stream large | he had come down to | they say. | He had built
a weir
- 6 ʔa^ε kwān ya^εnī nai t gūL ʔa^ε te'kak' yī te' gūn ʔan-
they say. | He stood up a stick, | net | he had put on it
kwān ya^εnī ts'ūn t sī^ε s'ūs tiñ kwān ya^εnī kɪw-
they say. | Downhill head | he had lain | they say. | His foot
- 8 kwe^ε gūn teag kwān ya^εnī kwōñ^ε ō ya^εts s'ūs k'an-
had become large | they say. | Fire | small | he had built
kwān ya^εnī te't tes yai yī de^ε teūn swōlte na ka^ε nō-
they say. | He went | north. | Stick | small | two | he had put down
- 10 la kwān ya^εnī te'gat ts'e^ε te'kak' būL s'ūs Lōn kwān
they say. | Iris | net | with | he had woven
ya^εnī Lō ya^εts kwa k'e^ε ō ya^εts s'ūs Lōn kwān ya^εnī
they say. | Suckers | its net | small | he had woven | they say.
- 12 k'a^ε te'ūs t'a kwān hūt nō ūn tən kwān ya^εnī tūn nī bī^ε
Arrows | he had feathered when | he left there | they say. | Road in
ts'kəL dūñ s'ūL tiñ^ε nō ūn tən kwān ya^εnī te't tes ya-
he had walked place | bow | he had put down | they say. | He had gone
- 14 kwān ya^εnī kacts nōñ^ε ʔan kwān ya^εnī te'kəL dūñ
they say. | Knife | he had put down | they say. | He had walked place
būL gūL gūs na t gūL ʔa^ε kwān ya^εnī
firesticks | he had stood up | they say.
- 16 gūn t'ē skī tes ya yē cī ye^ε hai de^ε . naL tee būñ ca
"Now | baby | went | mine | north | you must catch | for me,"
te'in ya^εnī dō dūl sūs he tōL ke^ε būñ dō yī de he^ε e ne^ε n-
she said | they say. | "We didn't see him." | "You must track him." |
"We are tired. | Land is large,
- 18 teag tes dūl ke^ε e na wō' t lōs būñ te'in ya^εnī dō dūl sūs-
we tracked him." | "You must bring him back," | she said | they say.
"We didn't see him,

he nī ye^ε skī dūt hī ya djī dō ye tee' kwa^{ε157} yī gūL ka-
your | baby." | "What is the matter?" | "No. | She cried until | day.

le la^εL ba^ε ūñ yīL kai kwūc tēūg ge skī hai kwa ne- 2
Ten | nights | she has cried about it. | Baby | that | he did because.

tel kwan hūt skī wa nō ī t'a ge skī cōñ L gai dañ ha^ε
Baby | she wants." | "Baby | good | white | is like.

dō cī ye^ε skī kwan hūt dī cō^ε skī ye kwān nān te'in ya^ε nī 4
Not mine | baby because. | Some kind | baby it was," | she said | they say.

dō ha^ε kw ō teī dō skī ye kwān nān cō teī gūn ya ne cī ye^ε
"Do not ery for it | not baby it is." | "I love | my

ekī dō ha^ε deñ ūel le st'ō^ε tee nō' nūn a ne tee' būL dō- 6
baby. | It did not stop. | Nearly | it killed us | crying with. | We did not sleep.

ha^ε n tes dī la le lañ yīL kai tes dī ī ne skī dī cō ye kwān-
Many | nights | we watched it. | Baby | some kind it is

nān . skī dō ha^ε kw ūn ce' cī ye^ε te'ek dō kw ūc tee' tē le 8
baby." | "Do not for it ery, | my | woman." | "I will not ery."

s'ūs k'an kwān ya^ε nī ō yaets teūñ swōlte nō la-
He had built fire | they say, | small. | Sticks | small | he had put down

kwān ya^ε nī ōl te'wa ī ō teī bī^ε s'ūs lī^ε kwān ya^ε nī 10
they say. | Eel-pot | its bottom in | he had tied | they say.

s'ūs Lōñ kwān ya^ε nī nes tō bī^ε nō ūn tən kwān ya^ε nī
He had woven | they say. | Long, | water in | he had put | they say.

teūn si^εts tō nai te'ōL yī kwān hūt te'kac kwān ya^ε nī 12
Tree-heads (cones) | fish | he had named when | he caught | they say.

te'ga ts'e^ε te'kak' bī^ε nūn te'ūt ts'ūs teiñ kwān ya^ε nī
Iris | net in | strings | he had made | they say.

būL te qōt te'gūn dūts kwān ya^ε nī te't tes ya yī de^ε tō- 14
Net rope | he had twisted | they say. | He went | north. | Water large in

n teag bī^ε naL ea^ε kwān ya^ε nī
he had made weir | they say.

skī cī ye^ε te siL būL lē tee' gūt lan yīL kai te'in 16
"Baby | mine | I hung up | it cried because | many | nights," | she said

ya^ε nī tōL ke^ε būñ ya^ε n ya^ε nī ō teō nī tea nē dō yī he^ε et
they say. | "You must track it," | they said | they say. | "I will leave
it | I am tired because.

na hūc dac tē le naL kūt de^ε na wō' t lōs būñ te'in ya^ε nī 18
I will go back. | You come back if | you must bring it back" | he said |
they say.

¹⁵⁷ Cf. Hupa suffix -ūx (III, 304).

nes dũn te sŏl ke^e de^e ō teō nŏ' teīc bũn te'in ya^e nī ckī
 "Far | you track it if | you may leave it," | he said | they say, | "baby."

- 2 teō yī nũn ya ye kwān nān hai ō teō nī tea nē nes dũn
 Another | came. | "That | I left | far

tes ya hũt te'in ya^e nī kwũn Lāñ ō teō dũt tēan te'in
 he went because," | he said | they say. | "Enough, | we will leave it," |
 he said

- 4 ya^e nī na dũt ya ye bī^e ũñ^e dō ye he^e e tō wũñ t gī ba e
 they say. | "We will go back | house toward. | I am tired. | Water for |
 I am thirsty.
 nes dũn te sī ya hũt dō ye he^e e stea gũn tē le
 Far | I went because, | I am tired. | I will sleep."

- 6 ca' na^e kwũts gũn yai kwān ya^e nī na ũn gũl^e a^e kwān
 Creek | he had gone down to | they say. | He had made a weir

ya^e nī te' kak' nŏ ũn tēan kwān ya^e nī s' ũs k' an kwān
 they say. | Net | he had put in | they say. | He had built fire

- 8 ya^e nī te' t tes ya kwān ya^e nī yī de^e yō yī de^e nes dũn
 they say. | He had gone | they say, | north, | way north. | Far

yō ũñ ca' na^e n teag na nũn ya kwān ya^e nī dō ha^e nan-
 over there | creek | large | he had crossed | they say. | He did not make
 weir

- 10 gũl^e a^e kwān ya^e nī te' ī yacts ts' tes tēan ya^e nī yī de^e
 they say. | Canoe | he took | they say, | north.

k' teL teōt ya^e nī nes dũn te' t tes ya ya^e nī yō yī de^e
 He stole it | they say. | Far | he went | they say | way north.

- 12 dō ha^e kw kwe^e gũl sēan ya^e nī ta cañ te' t tes ya ya^e nī
 Not | his track | was found | they say. | Somewhere | he went | they say.

kw kwe^e cō kan n tē ya^e nī dō yaL sũs ya^e nī
 His foot | in vain | they looked for | they say. | They did not find | they say.

- 14 da ta bes ya kwũc ya^e n ya^e nī dī de^e tō bī^e tũn yac
 "On the bank he climbed I guess," | they said | they say. | "North |
 water in | you go,"

ya^e kwũl te'in ya^e nī sīs niñ tũn yac dī de^e ya^e kwũl-
 they told him | they say. | "Otter, | you | go | north," | they told him

- 16 te'in ya^e nī sa' ts naL gī Lgai ka^e niñ tũm mīc dī-
 they say. | Mink, | ducks white, | "Well, | you | swim | north.

de^e na kwũl sũs bũn n dō ye nes dũn cō^e nī bī ne¹⁵⁸
 You must find him." | "No. | Far | in vain | I swam."

¹⁵⁸ Hupa has a form -men besides the more frequent -me (III, 240).
 Their connection is not clear.

te'is tciñ kwañ hût ye ts' gûn ɛan kwạn yaɛ nĩ ges ts' gûn kan
he had made when | he had put in | they say. | Black salmon | he had caught.

2 ɔ sĩɛ kwõñɛ mũñ a sɛan yaɛ nĩ ges n teag ɔ sĩɛ beɛ-
Its head | fire before | lay | they say, | black salmon | large | its head. | Eel
liñ te' gûn kan kwạn yaɛ nĩ kwõɛ bũñ a s'ûl tin yaɛ nĩ
he had caught | they say. | Fire before | it lay | they say.

4 nạk kaɛ ts'e k'e nêcts ts' gûn kan kwạn yaɛ nĩ te' kak' bĩɛ
Two | day eels | he had caught | they say. | Net in
kwõɛ mũñ a gûn t'ê kûn ûn dũn yaɛ nĩ kweɛ yaɛ neL iñɛ
fire before. | Now | it is near | they say. | Track | they saw

6 yaɛ nĩ nạ kaɛ na nêc te'ûn t'an yaɛ te' be dũñ gũl sạn
they say. | Two | persons | acorns | they were picking where | was seen
yaɛ nĩ
they say.

8 dan cõɛ qa lẽ yĩ na ûñ ɔ ts'ûñɛ kō nō' ic he ùɛ
"Some one | walks | from the south. | To him | speak." | "Yes,
ɔ ts'ûñɛ kûn nũc yĩc ta cõ ûñ gũn yaL a niñ yō yĩ nũk'
to him | I will speak." | "Where | you walking, | you? | Way south

10 te sũñ ɛũts yaɛ nĩ ta cõ ûñ gũñ yaL nañ ɔ te'ûñɛ na-
you ran off" | they say. | "Where | you walking? | Your mother | toward |
go back." |
hũn dac dō na hũc tẽ le dĩ deɛ c nañ ye c nạn te'ûñɛ nac-
"I will not go back. | North | my mother is. | My mother toward | I am
going.

12 da le nes dũñ nac da le n taɛ tee ge na hũn das dō ye
Far | I am going." | "Your father | cries. | You go back." | "No
staɛ n dō ye dĩ nũk' dĩ deɛ c ta ye tạt dĩ nan dũl tel
my father | is not | south. | North | my father is." | "When | are you going
home?"

14 dō nac dũl tẽ le dō ta cõɛ sĩ da tẽ le dĩ deɛ cĩ yeɛ neɛ ye
"I am not going back. | Not any place | I will stay. | North | my | country
is.
neɛ ye dĩ jañ la ne dĩ deɛ dan dĩ bĩ yeɛ c nạn bĩ yeɛ
Country | here | much | north. | Who | hers | my mother | hers?"

16 te'in yaɛ nĩ dĩ dĩ bũn nac tōL a dō sa' dũñ gũt dai
he said | they say. | "Why | you take me back? | Not | alone | stay
c dĩ ya ne te sĩ yai dĩ deɛ tō nai tũn dũl ùc teĩ tẽ lit
I like. | I went | north. | Fish | come | I will make.

18 yĩ da ɛũñ tũn dũl bũñ ges hai da ɛũñ tũn dũl bũñ da-
From north | must come. | Black salmon | here from north | must come. |
Hook-bill

tea^ε hal hai da^ε ûñ tûn dûl bûñ Lōk' hai de^ε ûñ tûn-
here from north | must come. | Spring salmon | here from north | must
come.

dûl bûñ Lō yac tûn dûl bûñ be^ε liñ tûn dûl bûñ hai- 2
Suckers | must come. | Eels | must come. | Here from north

da^ε ûñ Lō yac gaits tûn dûl bûñ hai da^ε ûñ ts'ûn teL
trout white | must come. | Here from north | turtles

tûl ac bûñ hai da^ε ûñ te k'a tee hai da^ε ûñ te't tûl ac bûñ 4
must walk. | Here from north | crabs | here from north | must walk.

tō tat sût' bûn dja^ε ciñ hīt' ca' na^ε tō ûs tûm mûn dja^ε
Water | will dry up | summertime. | Creek | water | will be cold.

sak tō^ε tō ûs tûm mûn dja^ε tan teō tō sûl bûn dja^ε 6
Spring | water | will be cold. | River | water | will be warm.

dō cōñk nût dō^ε bûn dja^ε wûn ta tō nō nûc bûn dja^ε wûn-
Not entirely will vanish. | Some places | water | will be standing. | Some
places

ta tō nûl lîn tewôlte nûl lîn bûn dja^ε 8
water | ripples short | will flow."

nes dûñ tō na na gûl lî nē yî de^ε se na dai^ε ye ū ye
Far | water | runs down | north. | Rocks | stand up | under.

da cō^ε ta cō^ε ût yî gûn t'ôt ya^ε nî kō wûn tûn tût bûl- 10
Somewhere | where | it is foggy | they say, | it is cold. | It rains when,

tē lit tō nai te'î le tē lit tō tûn yañ ya^ε nî kai hīt'
fish | will come when | water | rises | they say. | Wintertime,

gûn tûn k'ût la ce^ε L gaits ges na^ε ca nes teō yî nat dûn- 12
fall becomes, | buckeye white, | salmon eye, | moon long, | entrance slip-
pery

kwûl kût teō teîL teîk tûn L tûk Lō' dûl k'ûs dañ^ε gûn-
stick red, | leaves die (?) | grass dry, | long ago | spring was,

da nit cin L^εût na gût Lût ût te' nûn yai tō n teag na- 14
summer middle, | it is burned over when | he came. | Water great | runs
down

na gûl liñ ô ye ye te' gûn yai te' yañ kî te'en t get(s)' năk-
under | he went in. | Women | saw him | two

ka^ε te' wōc bî^ε ne^ε n ce^ε dûñ dō dạn cō^ε kwûc yî hûn năc 16
foam in | ground bad place | nobody | can go in

kûn t'ê ya^ε nî
is that kind | they say.

kwûn Lăñ

All.

IX.—YELLOWHAMMER'S DEEDS.

- ke gût t'eg yī tcō bī^ε na cō^ε k'a teal nī te'ūs sai^ε tcūñ
He taught them, | dance-house in, | robin, | varied robin, | bluejay,
- 2 da tcañ^ε te'ūs sai^ε būs tc lō te lē linte dūs tcī^ε tcō dūcts
raven, | chicken-hawk, | owl, | humming-bird, | mountain-quail, | quail,
dūs tcō se ē dūnte slūs da taite gac tcō k'wūt kwī a gits
grouse, | sparrow-hawk, | ground-squirrel, | grey-squirrel, | red-squirrel,
- 4 seL tc' wōī seL kūt ī dēL na kē its sīs sa'ts L tsō gūñ
heron, | kingfisher, | crane, | duck, | otter, | mink, | fox,
Lañ be gût t'eg tcīte wōte te'ūL sūt dī da nes tcō te'ō'
many | he taught. | Grosbeak, | thrasher, | blackbird,
- 6 tc'ō la kī ban sīts das tcañ yai n tañ yō' būs k'ai^ε
meadow-lark, | sand-piper, | gopher, | mole, | scoter, | seagull,
t kac tcō cī lee le tcūn tcī gī tcō tcūn nūL tcūnte tcūn-
pelican, | oriole (?), | woodcock, | sapsucker (?), | woodpecker,
- 8 saL tcīk k'ai kōs lūte k'ōs sō wī tcō ka' ts'ūs sai^ε L cūn tcō
(a bird) | wood duck | goose, | bluejay (black),
būs tc lō Lgai tō ka lī gits tcō wī nal dalts qōt'yō^ε ūts tcī-
white owl, | mud-hen, | "run-around-a-tree," | blue-bird, | thrush,
- 10 dūñ qō yants te'ūn da ka yōs tcūñ tcūn t yaacts t'e^ε būL ca
buzzard, | condor (?), | curlew. | Moon
be gūn t'eg ya^ε nī hai k'ai^ε tc'ete sūL sūnte lōn Lgai
he taught | they say, | these | wren, | chipmunk, | wood-rat,
- 12 tsīts gaite la^ε nes sle^ε L kūsts sūts' būL nūL t'ai ca da-
pole-cat, | raccoon, | skunk, | flying squirrel. | "Moon | very bad
t'in cō na ōn dañ cyacts na nēc ō da^ε tc'e naiL gat de
is coming back, | my grandchildren. | People | their mouths | he has
sewed up
- 14 Le ne^ε ha^ε na kw nīc t'a kwic k'at de^ε ō wūñ dañ^ε na he-
all. | I am going to sling at him | soon." | Some | already | he loosened
gat ya^ε nī ō nītc¹⁵⁹ nō nañ at ya^ε nī
they say. | Half-way | he untied, | they say.
- 16 gūL gele ya^ε nī ca na gūt dale cyacts gūn t'e na-
It was evening, | they say. | "Moon | is coming | my grandchildren. |
Now | I will sling at him."
kw nīc t'a tē le in tce^ε tē le^ε bī^ε tc't tel būñ kwān ya^ε nī
Deer | sack in | he had filled | they say.

¹⁵⁹ Cf. Hupa nē djit "middle" (I, 241, 5).

bûl dai^e bî^e yî siñ ûñ na gût dal na k'ût sel gai bûl na-
Entrance in | from the west | he came along, | white gravel | with | he
threw at him

kû wûl t'a ya^e nî tō na des bil^e ya^e nî da tcāñ^e kw da^e 2
they say. | Water | he sprinkled | they say. | Raven | his mouth

tas teits ya^e nî kakw kwāl lē s dji sūs tûk te'a wûñ tō-
he tore, | they say. | "Quickly | do that. | Is killing me | food for. |
Water for

wûñ s dji ye gûl sai cō ûn tcī cōñ kwa kwûl la ō da^e 4
my heart | is dry. | Well you did, | well | you treated him." | His mouth

na he gat ya^e nî Le ne^e ha^e cōñk te'e nañ gāt ya^e nî tō
he untied | they say. | All | well | he untied | they say. | "Water

ye te' ga bil^e ōl tcī Lañ ta ya ō nān na nēc te'e ga ne- 6
they bring in | you cause. | Much | let them drink. | People | he had killed,"

kwa nāñ te'in ya^e nî būntc bûl cōñk sta na hūñ āt
he said, | they say. | "Yellow-hammer | well | he sits | you untie"

te'in ya^e nî cōñk' kwa kwûc la ge dañ^e st'ō^e tce nō tein- 8
he said | they say. | "Well | I did to him, | while ago. | Nearly | he killed
you.

nūñ a nē kwān nān Le^e yîl ka na hūc gāt tē le Le^e nes-
Night, | until morning | I will untie. | Night | long

dūñ yîl ka tē le na hūc ga kwa^e te'añ ta' teūt na nēc 10
morning will be | I am untying yet. | Food | cook. | People

e gī na ē kwān nān cō ne kwañ hūc la ge nō' da^e na he sī-
are hungry. | It is good | I did to him. | Your mouths | I untied.

ga de kē nōl get kwān hūt kw dji sīl tûk e in tce^e ta' t'as 12
Because you were afraid | I killed him. | Deer | butcher;

na nēc ya mūñ sk'e^e ta te'ō' bûl Le ne^e ha^e ō' sūt
people will eat. | Mush | prepare. | All | pound

te'ûn t'añ na nēc na dûl tea mūñ ban teō ō te'ûñ^e tō'- 14
acorns; | people | will eat a meal. | Mussels | toward | go

yac wûñ n tea g ta' tsit t kac teō tel'ûts ya^e nî kw-
some. | Very | low tide." | Pelican | ran | they say. | His mouth

da^e te lē linte kw da^e sōste ban sīts hañ kw da^e 16
humming-bird | his mouth | slender, | sand-piper | he | his mouth

sōste ya^e nî
slender, | they say.

Le ne^e ha^e te t'a ya^e nî te lē linte dī de^e te'ûs sai^e- 18
All | flew (in pairs) | they say. | Humming-birds | north, | bluejays

- tein dī de^ε dūc teō te t'a ya^ε nī na kē its dī de^ε yō-
north, | grouse | flew (in pairs) | they say. | Ducks | north, | far north,
- 2 yī de^ε būte k'ai^ε dī de^ε k'ai^ε ts'ete na cō^ε k'a teūn tea-
seagulls | north, | wrens, | robins, | wood-cocks,
- gī teō te'ūs sai^ε dī de^ε na cō^ε k'a dī de^ε seL teūn dūn ne
chicken-hawks, | north, | robins, | north, | "mocking-birds,"
- 4 seL kūt ī ban sīts dī de^ε te'o' dī de^ε būs te lō dī de^ε
kingfishers, | sand-pipers | north, | blackbirds | north, | owls | north,
- būs te lō L gai dī de^ε teaL nī dī de^ε teū nal dalts dī-
white owls | north, | varied robins | north, | "tree-run-around" | east,
- 6 dūk' dūc teō teūL sūt ī da^ε nes teō se ē dūnte dī dūk'
grouse, | thrashers, | sparrow-hawks, | east,
- teī dūn gō yante dī dūk' yas da lōts būnte bұл ts'ūs sai^ε-
thrushes | east, | juncos, | yellowhammers, | bluejays,
- 8 teiñ dī dūk' sel te' wōi dī dūk' te'o' dī dūk' ts'ūs-
east, | herons | east, | blackbirds | east, | bluejays (white)
- sai^ε L gai dī dūk' t'e^ε bұл dī dūk' būs būnte te'a hal
east, | curlews | east, | (an owl), | frogs,
- 10 dī dūk' dūl lants dī dūk' sūl gīts bī ne^ε dō tel teiñ dī-
east, | salamanders | east, | lizards, | water-snakes | east,
- dūk' teūs se^ε teō naL cōt dī dūk' L^ε gūc dī dūk' sūl-
bull-snakes, | grass-snakes | east, | rattlesnakes | east, | lizards (long)
- 12 dji nes teō dī dūk' t'a dūl k'ūts dī nūk' be^ε liñ dī nūk'
east, | milk-snakes | south, | eels | south,
- ts'e k'e nēets dī nūk' Lō yac gaite dī nūk' Lō yacts dī-
day-eels | south, | trout | south, | suckers | south,
- 14 nūk' ges dī nūk' da tea hal dī nūk' Lōk' dī nūk' te'ō lō
black salmon | south, | hook-bills | south, | steel-heads | south, | catfish
- tō nai L teik dī nūk' tō nai L tsō dī nūk' Lō yac ō yacts dī-
"fish-red" | south, | "fish-blue" | south, | fish (small) | south,
- 16 nūk' Lō yac da ban teō dī nūk' Lō^ε tel dī nūk' t'an t gūl-
(fish) | south, | flatfish (?) | south, | devil-fish
- yōs dī nūk' yō^ε teūl iñ dī nūk' Le ne^ε ha^ε L ta' kī dī de^ε
south, | abalones | south. | All | different kinds | north.
- 18 Le ne^ε ha^ε L ta' kī dī dūk' Le ne^ε ha^ε L ta' kī dī nūk'
All | different kinds | east. | All | different kinds | south.
- Le ne^ε ha^ε L ta' kī dī se^ε
All | different kinds | west.

bũnte bũl s'ũs tin yĩ teō bĩe yĩ dũk' sa' dũn ha te'ek
Yellow-hammer | lay | dance-house in | east | alone. | Women

nək kaē ɔL te ba gũn ũn n hũL gũn yaL kwũL ũn 2
two | "Well, | coast toward | with us | walk," | they said to him

yaē nĩ he ũe te'in yaē nĩ skĩts nək kaē nō' dōe te'in
they say. | "Yes," | he said | they say. | Children | two, | "Go ahead" |
he said

yaē nĩ ba gũn saĩsɛan dũn ts'yən kĩ ban teō yaē stein 4
they say. | Coast | sandy beach | women | mussels | they obtained

yaē nĩ gũl k'an yaē nĩ ban teō ta gĩs gin yaē nĩ kwōñe-
they say. | A fire was | they say. | Mussels | they brought out of water |
they say. | Fire place

dũn ban teō na t gũl gəl yaē nĩ gũl teũL yaē nĩ ban- 6
mussels | they poured down | they say. | Were opened | they say | mussels.

teō ɔL te ban teō te'ũn yañ te'in yaē nĩ kaē na hĩ-
"Well, | mussels | eat," | she said | they say. | "Well, | we will go back

dũL ye bĩe ũñe ɔL te kwũL ũn yaē nĩ he ũe te'in yaē nĩ 8
house toward, | come on" | they told him | they say. | "Yes," | he said |
They say.

ts'yañ kĩ nək kaē skĩts nək kaē yĩ dũk' na hes delē
Women | two, | children | two | east (up) | went back

yaē nĩ kw nēL iñe yaē nĩ te k'wũts yĩ gũn ya yaē nĩ yō- 10
they say. | They looked at him, | they say. | He went down to the water, |
they say. | Far

ōñ t k'ũn dũn ts'yañ kĩ kw nēL iñe yaē nĩ
on bank | women | looked at him | they say.

te'ĩ yaets te'e ũn tən yaē nĩ ban tōe bĩe ũñe kw teō 12
Canoe small | he took out | they say. | Ocean | toward | his grand-
mother,

lōn te geē neets bĩe nō lōs kwən yaē nĩ te'ĩ bĩe neē na-
long-eared mouse, | he had led in | they say. | Canoe in | soil | he had poured
in

del gəl kwən yaē nĩ te'ĩ bĩe gũl k'a mũn yaē nĩ tan cō- 14
they say. | Canoe in | fire will be | they say. | "Tancōwe

we tan cō wē tan cō we teĩn te'in yaē nĩ lōn te geē-
tancōwe | tancōwe | tein" | he said | they say. | Long-eared mouse,

neets nō le da kəts steaite tō nai da gũn dũl ē wa kəts 16
"Deepes | keep one side, | my grandchild, | fish | swim on surface | keep one
side.

kat kwũl lic n djĩ nes ea ē te'in yaē nĩ tan cō we
This way | it seems | your heart | has gone!" | she said | they say. | "Tan-
cōwe

- tan cō we tan cō we tcīñ te'in ya^εnī tc'gūt tī lit tō-
tancōwe | tancōwe | tcin'' | he said | they say. | He taking it when | water
through
- 2 bī^ε ūñ^ε yist'ōt gūn t'ē yī gūt tīL ya^εnī tan cō we tan-
fog | now | he took it along | they say. | "Tancōwe | tancōwe
cō we tan cō we tcīñ te'in ya^εnī tan cō we tan cō we
tancōwe | tcin'' | he said | they say. | "Tancōwe | tancōwe
- 4 tan cō we tcīñ te'in ya^εnī nō le dakats steaite kat
tancōwe | tcin'' | he said | they say. | "Deep | keep one side, | my grand-
child. | This way
kwûl lûc n djī n gûs ^εa^ε ē te'in ya^εnī te't tes ya
it seems | your heart | has gone," | she said | they say. | He went on
- 6 ya^εnī yō yī se^ε tō ne^ε ūñ^ε tan cō we tan cō we tan cō we
they say, | far west, | water other side. | "Tancōwe | tancōwe | tancōwe
tcīñ te'in ya^εnī gē kûs ya^εnī te'ī yaets gē kûs
tcin," | he said | they say. | It went fast | they say. | Canoe small | went fast
- 8 ya^εnī kakw ta L^εūt¹⁶⁰ ya^εs līñ^ε ya^εnī tan cō we tan-
they say. | Quickly | ocean middle | they were | they say. | "Tancōwe |
tancōwe
cō we tan cō we tcīñ te'in ya^εnī tet bī^ε ya^εnī gūn-
tancōwe | tcin'' | he said | they say. | It rained | they say. | Now
- 10 t'ē t'a^ε kw sī da^ε waL k'ûts gūn t'ē gūn dō^ε būñ ya^εnī
feather | his head | he put in, | now | was vanishing | they say.
naL cûl ūt gūn tca' ya^εnī gūn t'ē yist'ōt t gūn gûts
It was wet because | it became large | they say. | Now | fog | was swirling
- 12 ya^εnī te't tes ya ya^εnī dō teō^ε dai¹⁶¹ tc'gūt tīL ya^εnī
they say. | He went on | they say. | He didn't give out, | he brought it
along | they say.
tan cō we tan cō we tan cō we tcīñ te'in ya^εnī kat
"Tancōwe | tancōwe | tancōwe | tcin'' | he said | they say. | "This way
- 14 kwûl lûc n djī n gûs ^εa^ε ē steaite kakw gūn tīL naL-
it seems | your heart | has gone, | my grandchild, | quickly | take it
along," | "Build fire again
k'āñ steō te'in ya^εnī tūt būL tē le tan cō we tan cō-
my grandmother" | he said | they say. | "It will rain." | "Tancōwe |
tancōwe
- 16 we tan cō we tcīñ te'in ya^εnī na gûL cûL ya^εnī
tancōwe | tcin'' | he said | they say. | He got wet | they say.

¹⁶⁰ Cf. kai L^εūt "middle of winter," p. 113, l. 14, above.

¹⁶¹ Cf. Hupa root -da "to be poor in flesh" (III, 254), also used with preceding ō.

- da ne ke dūn¹⁶⁴ ya^εnī dō n kē hīt' nūc ī ne a dōc yī
He died | they say. | "Nothing too bad | I look at | I boast,
- 2 ce dūn kwai t'a^ε k'wūn na nas tən kwān¹⁶⁵ ya^εnī ye bī^ε
I died." | Feather | he had waved over him | they say. | House in
ye te' gūn ya ya^εnī te'ek kīw be tee^ε be dūn ya^εnī t'a^ε
he went in | they say. | His mother-in-law | died | they say. | Feather
- 4 k'wūn na nas tən ya^εnī ce dūn nē kwān nāñ te'in ya^εnī
he waved over her | they say. | "I died," | she said | they say.
te'sī^ε te lañ te'sī^ε ka ga^εan ya^εnī te'ek nūn ūs t k'e^ε
Head, | whale | head | she took up | they say. | Wives | got up
- 6 ya^εnī na ka^εha^ε te'ek te'ūn yan kwaL ūn ya^εnī
they say | both | wives. | "Eat," | they told him | they say.
sīte na ka^εha^ε c gūn da ne kīw tō' lōs k'ūn dūn tō nai
"My daughters | both, | my son-in-law | lead him. | Yesterday | fish
- 8 na hes le ge n teag tō nai kwan hīt sai te'qōts na ōn-
swam along. | Big | fish | it was because | sand | it broke up. | It will come
again probably.
da kwūc ts'ūs qōt de^ε bel kats nō wa ō tən dja^ε tāt ōL tūc-
If he spears it, | spear-pole | let him hand you. | You must take it out of
the water.
- 10 būn la^εha^ε ts'yan kī ōL k'añ te'in ya^εnī na ūn te-
One | woman | build fire," | he said | they say. | It swam along.
lēg dō tō nai ye c ta^εye kīw sī^ε kwōñ^ε mūL na kīw-
"Not | fish is. | My father it is." | His head | fire | with | he beat him
- 12 nēL gal ya^εnī hai ye tō nai na gūl leg ūñ qōt bel kats
they say. | "That | fish | is swimming down. | Spear it. | Fish-spear
nō wān tīc būn s'ūs qōt ya^εnī te'ek wa ūn tañ ta yīs tiñ
give us." | He speared it | they say. | Wives | he gave it (spear). | He took
it out of the water
- 14 ya^εnī ō sī^ε nai nēL gal ya^εnī ka^ε na hī dūL te'in
they say. | Its head | he beat | they say. | "Well, | we will go back," | he
said
ya^εnī ō da^εbī^ε ye ya^εte'ūl la hūt yai hīL tiñ ya^εnī ye-
they say. | Its mouth in | they put their hands in when | they picked it
up | they say. | House in,
- 16 bī^ε ūñ^ε yō ōñ ye bī^ε yai nūL tī nūt ts'ūn kwōste wūn-
further | house in | they brought it when | "Pin-trout | he must have mis-
taken (?)

¹⁶⁴ ke dūn and ce dūn kwai below seem to be verbs with the pronouns as objects. The construction might, however, be passive or the possessive of some noun.

¹⁶⁵ The expression means to doctor in a shamanistic manner.

nō gûn ta kwai c gûn da nī te'sīe ûs tcī te hûñ te't tel-
my son-in-law. | Its head | I will fix." | Water toward | he took it

tīñ yae nī te' na te'ûs dēg tạn nas tīñ te' gûn teai¹⁰⁶ 2
they say. | He washed it. | He took it out. | He buried it

yae nī ka na gûn eañ yae nī dje gûl tceL¹⁰⁷ yae nī kw sīe
they say. | He took it out | they say. | He split open | they say | its head.

wa ûñ kañ yae nī bûnte bûl cõt l ta kwal iñ yae nī 4
He placed before him | they say. | Yellow-hammer | in vain | every way |
he did | they say.

te'ek yīs tceL kwạn nẵn yae nī te' gûn yan yae nī
Wife | split it up | they say. | He ate it | they say.

te'ûn t'an ô nō' lẵn sītc kw tō' lōs c gûn da nī na- 6
"Acorns | go after | my daughters. | Take along | my son-in-law. | Let
him knock them off.

nōL gal djae Lae hae te'ûn t'an te'ga te'ô lee djae nặk kae
One | acorn | let him crack (?). | Two

te' tōL k'as djae wō' geL bûñ teûñ bes tañ kwạn yae nī 8
let him drop. | You will carry them." | Stick | he had carried up | they say.

ô sīe dak' na nēL gal yae nī ts'yạn kī tea yae hel tee¹⁰⁸
Her head over | he beat | they say. | Women | shouted

yae nī nặk kae kī ye da t ya tcī nō sīe nûn sũL gal 10
they say, | two | his. | "Why | our heads | you beat?

te'ûn t'an ạn dût t'ê ûñ gī na na gût yai nặk kae te'ûn-
Acorns | we are like." | He came down. | Two | acorns

t'an te't tel k'as yae nī t bûl bīe nōñ eañ yae nī dē- 12
he threw | they say. | Burden basket in | he put them | they say. | It was
full

mûñe yae nī Lae t bûl bīe nōñ eañ yae nī dē mûñe
they say. | One | burden-basket in | he put | they say. | It was full

yae nī yae hes giñ yae nī ye bīe ûñe yae nûn iñ yae nī 14
they say. | They carried it | they say. | House to | they brought it | they
say

ye bīe da t ya tcī dō ye teûñ bes tạn kwạn hût nō na-
house in. | "What is it?" | "Nothing. | Stick | he had taken up | without
our knowledge."

tag hae dō ûn kwûL kwōL nủk kwañ 16
"Why didn't you tell him?"

¹⁰⁶ Cf. Hupa root -tewai -tewa (III, 275).

¹⁰⁷ Cf. Hupa dje wiL kil which is a close equivalent.

¹⁰⁸ Cf. Hupa kya tel tewû "it cried" (I, 342, 10).

- yī na ũñ la^ε ha^ε na nēc nūn ya ya^ε nī c gūn da nī
From the south | one | person | came | they say. | "My son-in-law
- 2 bunte bûl te' nūn yai kwī tē dūg gē kwa nañ kw wō' lōs-
Yellow-hammer | has come. | We all died." | "You must bring him.
- būñ k'at de^ε gūl gūl de^ε te'n nō dac dja^ε kiñ ha^ε kw-
Soon | it is evening when | let him dance, | him. | We will look at him."
- 4 nūt dūl iñ^ε dja^ε he ũ^ε k'at de^ε gī dūl tē le te'in ya^ε nī
"Yes | soon | we will come," | he said | they say.
- te' nūn ya ya^ε nī bunte bûl le ne^ε ha^ε te'en ya yī teō bī^ε
He came | they say | Yellow-hammer. | All | went out | dance-house in.
- 6 te' kwōn t gets le ne^ε ha^ε be dūñ ya^ε nī t'a^ε kw sī da^ε
They watched him. | All | died | they say. | Feather | his head
- te'e ũn tən ya^ε nī k'wūt na nas tən ya^ε nī kwūn Lāñ ha^ε
he took out | they say. | He waved it over them | they say. | Every one
- 8 na nast k'e^ε ya^ε nī kwa^ε nō' dac c gūn da nī ka nō te'n-
got up | they say. | "Quick, | you dance | my son-in-law, | he will look at
you."
- ne lī mūn dañ^ε cō^ε gūt dūt da ce kiñ te' nōn dac te'in
"Long time | in vain | we have danced, | him, | let him dance," | he said
- 10 ya^ε nī te' gūn dac ya^ε nī bēl ke^ε ya^ε nī ka^ε niñ nūn-
they say. | He danced | they say. | He finished | they say. | "Well, | you |
dance,
- dac bunte bûl ya^ε n ya^ε nī he ũ^ε nūc dac te'in ya^ε nī
Yellow-hammer" | they said | they say. | "Yes, | I will dance," | he said |
they say.
- 12 te' nūn dac ya^ε nī ban tō^ε dī te' nūn ɛañ ya^ε nī te'-
He danced | they say. | Ocean | here | came | they say. | He danced.
- nūn dac ban tō^ε dī bûl dai^ε bī^ε kte yī tes ɛan ya^ε nī
Ocean | here | near entrance | it went by | they say.
- 14 k'ūn dūñ dō kwa t' iñ dāc tīn dji k'ūn dūñ dō kwa t' iñ
"Before | it did not do that. | Why does it do that? | Before | it did not do
that.
- be nē sīl git de¹⁶⁹ ban tō^ε be nē sīl get de ban tō^ε te'n nūn-
I am afraid of | ocean. | I am afraid of | ocean." | He danced until
- 16 dac kwa^ε ban tō^ε ye yī gūn ɛañ ya^ε nī ye bī^ε na nēc
ocean | came in | they say. | House in | people
- nūn ũl kūt ya^ε nī tō dē mūn^ε ya^ε nī yī teō bī^ε ba na-
floated | they say. | Water | it was full | they say. | Dance-house | post

¹⁶⁹ Cf. Hupa mī nes git "it was afraid" (I, 295, 4).

t'ai¹⁷⁰ nûn s'ûst'a ya^εnī būntebûl teĩñ te'in ya^εnī
he flew against | they say | Yellow-hammer. | "tein" | he said | they say.

be te'ma dût te'ûl teût dût ban tō^ε nan n dō^ε ya^εnī dōñ- 2
He embraced it when | he caught it when | ocean | became none again |
they say. | "Some kind

kī an t'ê kwai c gûn da nī na kw tō' lōs na kw te gō lōs
you must be, | my son-in-law." | "Take him home." | They took him
home

ya^εnī na kwōñ ût lōs ye bī^ε 4
they say. | They led him back | house in.

kăc bī^ε na hûc dăc tē le te'in ya^εnī te'ek nûl tạ-
"Tomorrow | I am going home," | he said | they say. | Wife | "With
you | I will go

căc tē le kăc bī^ε cī La^ε nûl tạ căc tē le te'in ya^εnī 6
tomorrow." | "I | too | with you | I will go," | she said | they say.

na hes t ya Le dũñ yō òñ Lôn te ge^ε nēcts te'ûn t'an de-
He started back | morning. | Over there | Long-eared mouse | acorn | had
put in the fire

t gûl del^ε kwăn ya^εnī kwōñ^ε te'nel sūs kwăn ya^εnī 8
they say. | Fire | had gone out | they say.

La^ε ha^ε ô sa ye de dũñ ăc nûl dīc nī ûñ gī c teō na hûc-
"One only | its shell | you put in fire" | I told you. | My grandmother |
I am going back."

dăc tē le he ū^ε na hī dũl Lôn te ge^ε nēcts te'tel teōt¹⁷¹ 10
"Yes, | we will go back." | Long-eared mouse | stole

ya^εnī te'ûn t'an nōñ k teũñ Lō' ka kī da ye L tag teĩ-
they say, | acorns, | tarweed seeds, | grass seeds, | flowers, | black oak, |
white oak,

teañ ûn te'wai teō la cī^ε t kō icts na deL nûn kwōs tĩñ 12
sweet oak, | buckeyes, | chestnuts, | sugar-pines, | wild cherries,

k'ai^ε ka^ε te'ī ta năc tīc tē le ta năñ k'ûts ya^εnī ka^ε
hazel nuts. | "Well, | canoe | I will take back." | He took it down | they
say. | "Quick

bī^ε nûn săt cī ye^ε te'ek nĩñ La^ε bī^ε nûn săt nes dũn ne 14
in it sit, | my | wife. | You | too | in it sit. | It is far.

tût bûl le na he kûts te'ī tan cō we tan cō we tan cō we
It rains. | It goes fast | canoe. | Tancowe, | tancowe, | tancowe,

teĩñ te'in ya^εnī yĩst'ôt hī gût tīL ya^εnī yĩsiñ ûñ 16
tein" | he said | they say. | Fog | came | they say. | "From the west

¹⁷⁰ ba "main, chief," na t'ai "it stands vertical." The center post of the dance-house seems to have been sacred.

¹⁷¹ This verb is a common name for mouse in Athapasean.

- kakw nan t tīl stcaite te'in ya^εnī lōn te ge^ε nēcts
quickly, | bring it back, | my grandchild," | she said | they say, | Long-
eared mouse.
- 2 ta L^εūt te'ek nañ n dō^ε ya^εnī t gūn nast gets te'ek
Ocean middle | wife | was not again | they say. | He looked back. | Wife
n dō^ε ya^εnī La^ε te'ek bī^εsta ya^εnī nes dūn ne ta tēi
was not | they say. | Other | wife | in it was sitting | they say. | "It is
far. | Where
- 4 nat ūl te'in ya^εnī La^ε te'ek dō ye na hes t ya ye
your sister?" | he asked | they say. | Other | wife | "Is not. | She went
home.
yīst'ōt ạn dūt t'ē ye ta L^εūt tet bī^ε ya^εnī t ga ma
Fog | we are." | Ocean middle | it rained | they say. | By the shore
- 6 te'ek na hes t ya kwān ya^εnī ta nas t ya te'i te'el teūt
wife | had gone back | they say. | He went out. | Canoe | he caught.
ta nas sas s teō ka^ε ta nūn dac djañ ha^ε sūn da būn
He pulled it out. | "My grandmother, | well, | come out. | Here | you will sit.
- 8 sa' dūñ na hūc da s kik ō nūc t ge^ε dja^ε
Alone | I will go back. | Children | I will look at."
na ūn t yai yī teō bī^ε ye na gūt yai na nes tiñ yī teō bī^ε
He came back. | Dance-house | he went in. | He lay down | dance-house in.
- 10 s kīts nək ka^ε yī teō ō ts'e k'e bī^{ε172} ye ya^ε gūt ge kwān
Boys | two | dance-house | its navel in | they had looked in
ya^εnī na kūt tes nai c nān sta^ε kwūl liets¹⁷³ s'ūs tiñ
they say. | They ran back. | "My mother, | my father | something like |
is lying
- 12 ī niñ kw tūk hai yī ha^ε kw kwe^ε dō a nōñ a ge hīt de ka
in a corner | up. | That only | his foot." | "Don't lie about it." | "There
kwōn t gūc he ū^ε kwōc t ge^ε te'ne gūl in^ε ye te' gūn yai
look." | "Yes, | I will look." | She looked at him. | She went in.
- 14 cī ye^ε dūñ nan t ya ūñ kwān te'ek ō sī^ε na hel sūt' kwān
"My husband, | have you come back?" | Wives | their heads | had been
shorn
ya^εnī nək ka^ε ha^ε dje' ō sūn ta^ε ū laik' te' gūl Le kwān
they say | both. | Pitch | their foreheads | their tops | they had smeared
- 16 ya^εnī s kīts nək ka^ε ha^ε ū sūn ta^ε ū laik' te' gūl Le kwān
they say. | Boys | both | their foreheads | their tops | they had smeared

¹⁷² The smoke-hole of the dance-house.

¹⁷³ The diminutive seems to be attached to this verb-like form.

ya^εnī a^lte ye nūn dāc ye bī^ε te'gūn tee^g nāk ka^ε ha^ε
they say. | "Well, | come in | house in." | They cried | both

te'ek ya^εnī te'añ na tī gūc tean ya^εnī 2
wives | they say. | Food | he ate | they say.

k'ĩñ c ne^ε k'ĩñ se t bō iets steō dji^ll ū^lle se-
"Juneberry | my back, | juneberry. | Stone | round | my kidneys | be-
come. | Stone flat small

n telts e sa ke^ε ū^lle te'in ya^εnī yī bañ nō cū^l gal 4
my spleen | become," | he said | they say. | "Other side | throw me.

hai ūn teũñ nō cū^l gal te'in ya^εnī
This side | throw me," | he said | they say.

kwūn lañ
All.

X.—WOLF STEALS COYOTE'S WIFE.

te'sī teũñ te't tel bañ da teañ^ε c teũñ ūs te heñ na ca^ε 6
Coyote | was lame. | Raven. | "Carry me | creek to. | I will go about.

ca ts'ī^ε ū^lteī tō nai ts'ī^ε steī gūn ya nē gū^lk'añ
For me | brush | make. | Fish | brush | I want. | Build a fire

kwōñ^ε ūc te lī^ε ūñ nac ba nē bel get k'wūn nō lāc bel- 8
fire. | I might be cold (?) | I am lame. | Spear head | put on | spear pole.

kats tō nai na ōn te lē' ūñ na nūñ ^εai¹⁷⁴ kwūñ k' ^εe¹⁷⁵
Fish | may come. | Fish-weir | its poles

ō' lañ k'ūñ^ε bū^ll gū^llī^ε būñ te'gū^l tel nō līc Lets dañ 10
go after. | Hazel | with | must be tied. | Spread a bed. | Put them down.
Earth | pile

ū^lteī kwai lūb būñ k'at de^ε te'in ya^εnī na nūñ ^εai^ε
make. | Fire will be | soon," | he said | they say. | "Fish-weir

bī ne^ε ō de lañ te'kak' batse ō' lañ ka^ε nan dī^l ^εa^ε ts'ī^ε 12
its back | we will get. | Net bow | bring. | Quickly, | we will put across. |
Brush

c ga gū^l lāc te'in ya^εnī be nī^l ke^ε e te't da^ε ū^lteī dje'
hand me," | he said | they say. | "I have finished. | Mouth | make. | Pitch-
wood

ō dī^l lañ sk'e^ε ō lañ c gī na ē te'in ya^εnī La kwīt 14
we will get. | Mush | bring. | I am hungry," | he said | they say. | "Any-
way,

¹⁷⁴ "Has horizontal position." Cf. Hupa tewite nō niñ a diñ (I, 353, 14).

¹⁷⁵ Possibly "its ribs," that is, the slanting poles resting on the stringer which is called bī ne^ε "its back" below.

bec ʔaiʔ na hûn dac ô djiñ kwie nac ba nê k'ûn dô kwa-
I will try. | Go home. | About day probably. | I am lame." | Before | he
didn't do that.

- 2 t'in nas ʔûts¹⁷⁶ yaʔnî te'ek kw nîl iñʔ yaʔnî ts'î bîʔ
He ran about | they say. | Wife | looked at him | they say. | Brush in

s'ûsk'ân yaʔnî nas ʔûts yaʔnî ha gî te'ek
he built a fire | they say. | He ran about | they say. | Long time | wife

- 4 kw nêl iñʔ yaʔnî te'ek na hes t yai yaʔnî te'sî teûñ
looked at him | they say. | Wife | went home | they say. | Coyote

nas ʔûts se n teag na ûñ gûl ʔaʔ ẽ n teag dô na l ba nê
ran about. | Stones (?) | large | he put across, | large. | He wasn't lame.

- 6 skô lô ẽ kwañ te'ek tō nai yōñ gē lañ yaʔnî teō yî
He was pretending. | Wife | fish | went after | they say, | again

ye bîʔ te'sî teûñ nan gûl ʔaʔ ẽ na hûc da te'in yaʔnî
house in. | "Coyote | has built a dam. | I go back," | she said | they say.

- 8 t̄ats kwûl t̄an yaʔnî yîs ka nîl dô haʔ nan t ya yaʔnî kaʔ
(Nobody at home) | they say. | It was day when | he didn't come back |
they say. | "Well

kwûc t geʔ djaʔ t'a dîn cō kwie kwûc t geʔ djaʔ te'sî teûñ
I will watch him. | Something is wrong. | I will watch | Coyote."

- 10 skîts kwûl stai yaʔnî n̄ak kaʔ tō nai te' kac kw̄an
Boys | with him stayed | they say | two. | Fish | he had netted

yaʔnî tas t'as tō nai ts't t̄an kw̄an yaʔnî skîts yaʔn-
they say. | He cut them. | Fish | he ate | they say. | Boys | were asleep

- 12 tes la l kw̄an yaʔnî ô naʔ te't t̄an kw̄an yaʔnî skîts
they say. | Alone | he had eaten | they say. | Boy

te'e'n sût' yaʔnî Laʔ ū yac te'e'n sût' yaʔnî tō nai
woke up | they say. | Another | small | woke up | they say. | Fish

- 14 ū sūñʔ yîl s̄an yaʔnî tō nai yē dô ū sūñʔ yî dî te'in
its meat | he found | they say. | "Fish are." | "It is not meat | this," |
he said

yaʔnî dô yî dô tō nai lûc dî teō ̄an t'ē ye te'in yaʔnî
they say. | "It is not. | Not fish, | rotten log | it appears," | he said | they
say.

- 16 dô ye tō nai ye te'in yaʔnî ū naʔ te't tañ kwañ yaʔnî
"It is not | fish," | he said | they say. | By himself | he had eaten | they
say.

dô ye dûst'e kō ne ̄an t'e ye na gō' nic k'ûn dûñ te
"It is not, | madrone berries | it is | you played with | yesterday." | In
water

¹⁷⁶ Cf. Hupa nas its ei (I, 294, 3 and III, 212).

tō nai te'gûn cûk kwạn¹⁷⁷ ya^εnī te' nō na lōs kwạn ya^εnī
fish | he had strung | they say. | He had dragged in water | they say.

yīs kan n dō ye na hō' dūl ūl te'in ya^εnī nō' nān 2
It was day. | "None. | Go home," | he told them | they say. | "Your
mother

kwōl kōl nûk bûn te'in ya^εnī ka^ε kwōc t ge^ε dja^ε te'sī-
you will tell," | he said | they say. | "Well, | I will see | Coyote.

teûñ k'ai t bûl tûc ge^ε kûn neL t'ats kwạn ya^εnī da- 4
Burden-basket | I will carry." | He had been cutting up | they say. | He had
put on a frame

nōl dēl kwạn ya^εnī Lañ tō nai te' nûk¹⁷⁸ te't tes ya
they say | many | fish. | Upstream | he went

ya^εnī te'ek k'ai t bûl kw gûn iñ te'ek kû wạn te't teL- 6
they say. | Wife | burden-basket | brought down | wife | from him she
stole.

teōt ye bī^ε ûñ^ε hī tes gin ya^εnī te'sī teûñ kin neL t'ats-
House to | she carried them | they say. | "Coyote | had been cutting up
(fish)"

ē kwa nāñ te'in ya^εnī be nō sūñ tō nai ta nan ō da ū leñ^ε 8
she said | they say. | "Hide | fish. | He might come again,"

te'in ya^εnī te'a hāl L tsō wit tō nai kû wa te' ga bī^ε k'e-
she said | they say. | Frog blue small | fish | she gave. | She pounded

gûn sût te'ûn t'añ ya^εnī 10
acorns | they say.

yīets in tee^ε kin neL t'ats te'n nūñ iñ ya^εnī be nō-
Wolf | venison | cut in strips | he brought | they say. | She hid

gûs sūn in tee^ε dō ha^ε te'ōL sạn dja^ε te'in ya^εnī na hûc- 12
venison. | "Do not let him find it," | he said | they say. | "I am going
home.

da tạc cō^ε nac da dja^{ε179} te'in ya^εnī in tee^ε ne sōL-
Sometime | I will come again," | he said | they say. | "Venison | you will
have eaten up when

yạn kwạn de^ε ne ca^ε kwûc te'in ya^εnī te nōn ẹac bûñ 14
I may come back," | he said | they say. | "You must put in water

te'ûn t'añ nō ūl cī^ε bûñ Lañ tạt ẹgûc bûñ te'ûn t'añ
acorns. | You must put in the ground. | Many | we will carry. | Acorns

¹⁷⁷ Cf. Hupa kyū wit tewōk kei "they are strung on a line" (I, 165, 8).

¹⁷⁸ Used by the Eel river dialects in this form to indicate motion in the bed of a stream. Cf. dī nûk'.

¹⁷⁹ The suffix -dja^ε seems to indicate intention, while -kwûc in ne ca- kwûc below expresses the less certain probability of the time of his arrival.

te'ûl tûk bûñ Le^ε út te'ûl tûk bûñ te'ûn t'añ kwûn lăñ
you must crack. | Night in | you must crack | acorns. | Every

2 yīl kai cōñk' kwal ī mûñ na d̥e ge^ε bûñ da k'wût djûl sai-
day | well | you must do it. | We will carry them. | Drying platform

bī^{ε180} da bī^ε nō gûñ kac bûñ ôl sai dja^ε le ne^ε ha^ε in tee^ε
we will put them on. | Let them dry | all. | Venison

4 La ne c gûn dũñ te'in ya^ε nī n tûs lōs tē le han dût
much | my house," | he said | they say. | "I will take you | next time.

nes dũñ tī dũl tē le da sīts n hũl skik na ka^ε ha^ε gũl-
Far | we will go | soon. | With us | children | both | you will bring,"

6 lōs tē le te'in ya^ε nī na nec teō yī nũn yai ya^ε nī ta-
he said | they say. | Person | again | came | they say. | "Where

djī te'sī teũñ dō ye dō k'ũñ k't te qōt dō na ûn da ce
Coyote?" | "He is not. | Not recently | he went spearing. | He doesn't
come back.

8 dō kwōc t gũc ce t'a din cō^ε kwûc teL ba nē dō c djī kw ya nē
I do not go to see him. | For some reason | he is lame. | I do not like him.

dō kw nũc īn^ε tē le te'in ya^ε nī ta cō^ε kwōc t ge^ε dja^ε tō nai
I will not look at him," | she said | they say. | "Sometime | I will see
him. | Fish

10 te'ōñ gī la nē tō nai n dō ye tō nai lăñ ũñ gī tō nai
I went after. | Fish | were not." | "Fish | are plentiful. | Fish

lan c gûn dũñ te'in ya^ε nī na nec La^ε ha^ε nũn ya hût
many | my house," | he said | they say | person | one | came when.

12 sût yûg gī ha^ε tō nai ke n dō kwān tō nai lăñ ũñ gī te'in
"You only ones | fish | are none. | Fish | are plentiful," | he said

ya^ε nī te'sī teũñ dō s djī kw ya nē te'in ya^ε nī ta cō^ε
they say. | "Coyote | I do not like," | she said | they say. | "Sometime

14 t̥ac y̥ac tē le te'kwûl lō^ε út nes dũñ te gī yai s djī ya nē
I will go away, | he pretended because. | Far | I will go | I like.

dō c nōl īñ^ε kwûc te'in ya^ε nī
You will not see me," | she said | they say.

16 teō yī ha^ε yīets in tee^ε te'n nũñ īñ ya^ε nī in tee^ε nes sōl yān
Again | wolf | venison | brought | they say. | "Venison | you have eaten
up?

in tee^ε ô dai^ε ts'ī bī^ε nō nī gī ne dō k'ũñ dañ^ε nī ya ye
Venison | outside | brush in | I put. | Not recently | sometime ago, | I came.

¹⁸⁰ da- indicates something raised, -k'wût- "upon," -sai "to dry," bī^ε "in."

- nō nūcī ne tō ōngī la ne nūcī ne te'in ya^enī in tee^e
I looked at you. | Water | I brought. | I looked at you," | he said | they
say. | "Venison
- ōc lañ kûn dûnte nō nī gī ne cûl gûn yaL dō ûñ te'sī teûñ 2
I go after. | Near by | I put it down. | With me will you go? | Not |
Coyote
- dō na ûn dæc dō yī dō na ûn da ce dạn dĩ tō nai ûñ ai-
come back?" | "No. | He hasn't been back." | "Somebody | fish | given
you?"
- εac¹⁸¹ te'in ya^enī tō nai dō dạn cōε c gai εa ce in tee^e 4
he said | they say. | "Fish | nobody | gives me. | Venison
- hai nūñ iñ¹⁸² k'ûn dĩt hai cạñ te't dai ya ne dō haε-
that | you brought | before | that | only | we eat." | "I might go spearing."
- k't te sī qō dĩ dō ye te'sī teûñ n dĩj te'ōL tûk ûñ dō haε 6
"No. | Coyote | might kill you. | Do not
- tō nai ô' lañ dĩ haε in tee^e La ne Lan hit ạn t'ē ye dĩ
fish | go after. | This | venison | is much. | Much | it appears." | "This
- te'yante in tee^e wạn εac ûñ he ũε wac εa ce n teag 8
old woman | venison | did you give?" | "Yes. | I gave | large,"
- te'in ya^enī ta tēi na hûn dæc teL ha ge sī da tē le ta cōε
she said | they say. | "When | will you go back?" | "Long time | I will
stay. | Sometime
- na hûc da kwûc te'in ya^enī te'ûn t'añ tûñ ûc bûñ na- 10
I will go back," | he said | they say. | "Acorns | you will carry | if you go
back,"
- he sùn t ya deε te'in ya^enī he ũε te'in ya^enī na hûc-
he said | they say. | "Yes," | she said | they say. | "I will go back
- dæc tē le ta cōε ặl ûc teīε nûL tạ caε ặl ōn dûl lañ 12
sometime." | "Wood | I will make." | "With you | I will go. | Wood | we
will get.
- k'ai t bûL gûñ eL dje' ca ûL teīε k'ạt deε gûc gel bûñ
Burden-basket | you carry. | Pitchwood | for me | make. | Soon | I will
carry it.
- ta dĩj n cōñ nûc tạn n cōñ kwōñε te'ûn sùts ô dûl lañ 14
Where | good | I get it | good | fire? | Bark | we will get
- L sai ô εest bûL teō kûl lûs seε n cōñ k'ai t bûL nûn-
dry. | Maul, | elkhorn wedge, | dry bark | is good. | Burden-basket | take
up,"
- ûñ ûc te'in ya^enī n lañ ặl la ne se k'ût ca ô' lañ 16
he said | they say. | "Much | wood, | many | mealing stone | for me | get,"

¹⁸¹ The g must have disappeared after ñ. Cf. egai a ce below.

¹⁸² The g, the initial of the root, is assimilated or displaced by the preceding ñ. See gûc gel bûñ below. Cf. Hupa root -wen etc. (III, 226).

- te'in ya^εnī te'ûn t'añ tût de ge^ε nes dûñ nō^ε dûl cī^ε
 she said | they say. | "Acorns | we will carry | far. | We will put down
- 2 yī bāñ te'ûl tûk da teel dō teō ie teīs tel te'ûn t'añ daL-
 over there. | Crack them. | Storage bin. | I am not going to leave | acorns. |
 Why
- iñ gī in tee^ε ca nī te'ûn yan ûñ kwān cō^ε Lañ in tee^ε
 venison | only | you have eaten?" | "In vain | much | venison
- 4 nūñ ûc in tee^ε Lañ ûc ga nē tō nai La ne c gûn dûñ
 you bring." | "Deer | many | I kill. | Fish | are many | my house.
 ges teō kin nel t'ats La ne k'ai t bûL Lgai bī^ε La ne nōñ-
 Elk | cut in strips | is much | burden basket white in | is much. | Tarweed
 seed
- 6 k'teûñ La ne te'ala La ne c gûn dûn tkō iets La ne
 is much. | Sunflower seed | is much | my house. | Chestnuts | are many
 c gûn dûñ La ne na nec yī teō ye hût te'in ya^εnī te'ek
 my house. | Are many | people | dance-house because," | he said | they
 say. | Wife
- 8 ûl te'in ya^εnī na nec Lan dûñ n tûs lōs tē le da sīts
 he told | they say. | "People | many | I will take you. | Sometime
 te'an La ne hût ta cān ha^ε gī dûL dō kw nûs sūn ne
 food | much. | What way | we go | I do not know.
- 10 kwûn ye ī dûl kwûc te'sī teûñ na nō te'ûl ke^ε ū leñ^ε
 Underground we will go. | Coyote | might track us."
 te'sī teûñ tạn na t yai tō nai bī ne^ε cwûlts te'kak' bī^ε
 Coyote, | he went from water. | Fish | back | small | net in
- 12 nō ûn tạn kwān ya^εnī teīl gaite be te'ûs geL kwān ya^εnī
 he had put | they say. | Sore tail | he had tied up | they say.
 na gûl t bāñ ya^εnī skīts c nān te'sī teûñ na gût dal
 He limped along | they say. | Boy | "My mother, | Coyote | is coming
 back!"
- 14 sk'e^ε bī^ε ô' lûts yī na gût yai nō Lō k'e nī gī ne hakw
 "Mush | in urinate." | He came in. | "Your salmon | I bring. | Out there
 bûL dai^ε dûñ nō nī gī ne tō nai te'n ne sīL t'ats te'tel-
 by the door | I put down. | Fish | I cut up | someone had stolen."
- 16 teōt ye kwa nāñ sk'e^ε ka gûl tseg bûL te gûn k'ō tee cel-
 Mush | he tasted | when | it was sour. | Celcīyetōdûñ
 cī ye tō dûñ st'ō^ε kwût te sel sût' dō ha^ε ge gin ya^εnī
 nearly | it fell off. | She didn't bring it in | they say.
- 18 yis kan ha ta s gin ya^εnī dō dan cō^ε tai t'as te'ōL ke-
 Dayligh⁴ | there | it was | they say. | Nobody | cut it. | "You do not like it

gañ a nō' t'e na hûc dac tē le be nac ɛaiɛ tē le ha ge kwûc
you are. | I am going back. | I will try again. | Long time probably

nạk kaɛ ca be ỗ dũn kwûc nō dji dō ỗ sũt dũn na caɛ kwañ- 2
two | moons | will die. | Do not be lonesome. | I may be around

hĩt ạn t'ẽ bũn kwûc tɛ'in yaɛ nĩ na hest ya tɛ' hũn
it will be," | he said | they say. | He went back | stream to,

tɛ'kak' tes gĩ nũt nan t yaĩ yĩets dō ùn na ùn dac cũn- 4
net | he carried. | Came back, | Wolf. | "Hasn't he been back, | my cousin

dĩ kō tɛ' sĩ teũn
Coyote?"

tɛ'un t'añ kạc bĩɛ tũt ẹ geɛ nes dũn nō dũl cĩɛ djaɛ 6
"Acorns | tomorrow | we will carry. | Far | we will put in the ground.

teō yĩ haɛ tɛ'ũn t'añ tũt ẹ geɛ nes dũn nō dũl cĩɛ djaɛ
Again | acorns | we will carry. | Far | we will put down,"

tɛ'in yaɛ nĩ teō yĩ haɛ tɛ'ũn t'añ tũt ẹ geɛ nes- 8
he said | they say. | "Again | acorns | we will carry | far,"

dũn tɛ'in yaɛ nĩ teō yĩ haɛ tɛ'ũn t'añ tũt ẹ geɛ tɛ' nō-
he said | they say. | "Again | acorns | we will carry | we will put in water,"

dũg geɛ tɛ'in yaɛ nĩ t gat ùl tɛĩ tel kạc bĩɛ tũn ùc bũn 10
he said | they say. | "Mouldy | you will make. | Tomorrow | you will carry.

sk'eɛ dũn k'ōts s dji ya ne ạn te gĩ tɛ'yante s'ũs da-
Mush | sour | I like. | How | old woman | must stay?"

bũn kwa in tɛɛ Lan kwũl nō na dũg geɛ djaɛ tɛ'yante 12
"For her | venison | much | with her | we will leave." | "Old woman

dō haɛ wan kwũl lũk bũn djaɛ bũl hĩ nũk' nes dũn tĩ dũl-
you must not tell him | when | south | far | we shall go.

tē le sa' dũn sũn ẵ bũn djaɛ dō s tɛĩ dō sũt tē le kwa ta 14
Alone | you will stay." | "I will not be lonesome. | Any way

tũn yac s tɛõn tɛĩc tɛ' sĩ teũn s tɛĩ tɛ' ỗl tũk djaɛ kwa ta
you go. | You may leave me. | Coyote | let him kill me | anyway,"

tɛ'in yaɛ nĩ dō haɛ nan dac bũn c gũn ẵ nĩ s tɛõ ỗ t geɛ- 16
she said | they say. | "You must not come back. | My son-in-law | let him
come to see me.

djaɛ in tɛɛ tɛ'n nō geɛ djaɛ s tɛ'ũnɛ dō ẵn cōɛ s tɛĩ yĩl-
Venison | let him bring | to me. | Nobody | will kill me."

tũk tē le tɛ'ũn t'añ dō tɛõs tɛĩc tē le Lañ tɛ'ũn t'añ tɛ- 18
"Acorns | I will not leave. | Many | acorns | are mouldy

gũt t gan ne yĩl tɛũt na ge yaĩ bũn na nêl yañ n cõn nũl
you will take. | Sprouted, | good | with you.

te' nō nī gī ne k'ai t bûl bīe la cīe te' nō nī giñ tō gûc bûñ
I put in water. | Burden basket in | buckeyes | I put in water. | Let him
carry.

- 2 ta cō de^e ăl gûn dō^e de^e c gûn da ne s te'ûñ^e al te'ôl-
If some day | wood | is gone if | my son-in-law | for me | wood | let him
get,"

teīe dja^e te'in ya^e nī al s teī ya nē tût bûl tē lit dje'
she said | they say. | "Wood | I like. | It will rain. | Pitchwood

- 4 s teī ya ne na te' nûn dīn bûñ Le^e sī dai te'ûc dūke te'in
I like. | It will be light. | At night | I sit. | I crack them," | she said

ya^e nī sīe t gûn tca de dō c ka kee k'ûn dūñ dō ăl
they say. | "Head | is sick. | I am not well. | Yesterday | not | wood

- 6 ûc teī ye ăl Lañ s teī ya ne dō dan cō^e na cī ûc teī ge
I made. | Wood | much | I want. | Nobody | came (?) | I cried.

s teī dō sût wûn ta Le^e sī da ye Le^e nes dūñ sī dai
I am lonesome. | Some | nights | I sit, | night | long. | I sit,

- 8 năk ka^e yīL kai s gī ya l te'in ya^e nī tăt dji na hō tûn-
two | nights. | I am sleepy," | she said | they say. | "When | will you
move?"

năc teL te'ûn t'ăñ dō dūl ta ge kakw bûñ kwûc yī ban-
"Acorns | we have not carried. | Soon | will be. | Six only

- 10 La^e ha^e k'ai t bûl nōn t na^e e kac bīe tût dūg gûc tē le
burden baskets | are left. | Tomorrow | we will carry,"

te'in ya^e nī teō yī ha^e tût dūg gûc tē le k'ai t bûl năk-
he said | they say. | "Again | we will carry. | Burden baskets | two-two

- 12 ka^e năk ka^e k'ai t bûl tē le năk ka teō yī ha^e k'ai t bûl
burden baskets will be. | Two | again | burden baskets

tût dūg gûc tē le c nañ n teōn dût teic tē le kac bīe k'ai t-
we will carry." | "My mother, | we will leave you | tomorrow. | Burden
baskets

- 14 bûl năk ka^e nōn t na^e ē tī dūl tē le c nañ te'a kûl bīe
two | are left. | We will go. | My mother | hole in

kwûn ye hī dūl tē le nûn kwī ye gī dūl tē le
we will go. | Ground under | we will go."

- 16 nes dūñ nikts gûn yaL dō n hel ke^e tē le dō nō te' gûl-
"Far | slowly | you go." | "He won't track us, | he won't track us
along,

ke^e tē le te' sī teûñ nes dūn ē ts'ûs nō^e n tca ge nes ek'a
Coyote." | "It is far. | Mountain | large. | The long way

- 18 ts'īe n tee^e e hai hīt' t ca ce na dūl yīc nûn săt ka^e
brush | bad | because | I go. | We will rest. | Sit down. | Come,

be dūL kwān tē hit cī gūc geL k'ai t būL dōñ he^e ūñ dō-
we have climbed when | I | I will carry | burden basket. | Are you
tired?" | "I am tired."

yī he^e e t k'ūñ dūñ ka sī del^e yō ōñ Lūt ūL sañ he ū^e 2
"Ridge | we came up. | Way over | smoke | do you see?" | "Yes,

Lūt ūs sa nē ne^e n tea' dūñ nūn ya kwañ dō yī he^e ūñ gī
smoke | I see." | "Country large | you have come." | "I am tired."

ca' na^e na nī dūL na nīc ge^e ɬL te da ūn dic ge^e gūL ge le 4
"Creek | we cross. | I will carry you across. | Well. | I take you up. | It
is evening.

gūn yaL kwān tē hit Lūt ūn sūL tēc te'in ya^e nī ye
You walk | nevertheless. | Smoke | you smell?" | he said | they say. | "House

sēa nē yō ōñ cī ye^e ye hai ka^e tī dūL tea kwūL gūL tē le 6
stands | yonder | mine | house | that. | Quickly | we go. | It will be dark.

na gai sēan ūñ gī tūn nī n cō nī hai ūñ te'in ya^e nī
Moon | is. | Trail | is good | over there," | he said | they say.

hai ūñ gī ɬL te dō ha^e kūc nūn liñ^e ske^e ha^e gūn yaL dō- 8
"Over there | well | don't look at them. | Behind me | you walk. | Do
not be ashamed.

ha^e ka nōn tyañ ye hen yac ye bī^e nūn sat kwōñ^e nō nal-
Come in. | House in | sit down. | Fire | put wood on.

lāc ta kit tō ta gī ba te'ek cī ye^e dōñ he^e k'ai t būL 10
Where | water? | I am thirsty." | "Wife | mine | you tired | burden basket

ū ye
under?"

dān tēi ges tēō yīs te'āñ kwañ n teel^e s'ūs te'añ 12
"Who | elk | shot?" | "Your younger brother | shot it

k'ūn dūñ nō nī sēl giñ¹⁸³ būt tēō gūL sañ ō dji gūL tūk
yesterday. | Bear | he killed. | Panther | he found. | He killed it."

ta dji sk'e^e s tēi gūn yañ c gī na^e nes dūñ na hes t yai 14
"Where | mush? | I want it. | I am hungry. | Long ways | I started back.

te'ek te sīL tēōt
Woman | I stole."

ta tēi te't tēL kūt te'in ya^e nī sek'ūt dō kin nec 16
"Where | did they go?" | he said | they say. | Mealing-stone | didn't
speak

ya^e nī sek'ūt da tēañ^e dūn nī ya^e nī aL te de na tē'-
they say, | mealing-stone. | Raven | croaked | they say. | "Well, | here |
bring them back,"

¹⁸³ Cf. Hupa root -wen -wiñ -we "to kill," which is also used with a prefix containing s.

ye heLa kwûstûn ûñgī de nō'yac¹⁸⁵ kûwûntûn dan-
 "Come in. | It is cold. | Here | come. | It is getting cold. | Who

djī a nō't'e ka^ε nō'sat teōnûñ hīt a nō't'ē hīt na nec 2
 are you? | Well, | sit down. | Stranger you are." | "Person

nûnyai wa teūt in tee^ε sk'e^ε wa kac ya' bīk' na teal
 came. | Give him | venison. | Mush | give him." | Sky in | chewing

ya^εnī te'ek kīye^ε ta te'bûl ya^εnī seLgai ta ya il- 4
 they say. | Woman | his | made mush | they say. | White stones | she put
 in water.

dûl sûl kw sī^ε k'wûn na ga bīl tē lit te'sī teūñ in tee^ε te't-
 Hot | his head | they will pour on. | Coyote | venison | he was eating when

ta net sk'e^ε k'ûL ts'e get kw sī^ε k'wûn na ga bīl^ε ya^εnī nûn- 6
 mush | he was eating when | his head | on it they poured | they say. | He
 jumped up.

s'ûst k'ai^ε ta gûn La tō bī^ε t'e ce¹⁸⁶ yal kût ya^εnī yī-
 Water he jumped in. | Water in | coals | floated | they say. | Other side

bañ ta nas t yai c ga^ε ce nan t bûL na heL^εûts ya^εnī 8
 he came out of water. | "My hair | come to me again." | He ran off | they
 say.

kwûn Lajñ

All.

XI.—HOW COYOTE AND SKUNK KILLED ELK.

te'sī teūñ bes ya hût yī teō ō lai^ε nō t gûn ta lût ges-
 Coyote | climbed up when | dance-house | its top, | he stood up when | elk
 teō gûl tea ya^εnī gestēō nī na ya^εnī Lañ gestēō 10
 he called | they say. | Elk | came | they say. | Many | elk

ye nī na ya^εnī yī teō bī^ε yī teō dē mûñ^ε ya^εnī sle^ε L-
 came in | they say, | dance-house in. | Dance-house | was full | they say. |
 Skunk

k'ûets nûn kû wûL tiñ ya^εnī ye da dûn nō kû wûL tiñ 12
 he took up | they say. | By the door | he put him

ya^εnī bûL gût yīñ kw sle^ε bût' bûL gût yīñ ya^εnī
 they say. | He doctored | his anus, | his belly, | he doctored | they say,

sle^ε L k'ûets da taite s'ûs da ya^εnī sa' teō s'ûs da ya^ε- 14
 skunk. | Grey squirrel | sat | they say. | Fisher | sat | they say.

nī te' gûn sī^ε ya^εnī sle^ε L k'ûets le ne^ε ha^ε te'n te gañ
 He emitted flatus | they say, | skunk. | All | he killed

¹⁸⁵ The plural is used to the stranger for politeness. It is used to all relations-in-law in this region for the same purpose.

¹⁸⁶ Cf. Hupa *teūw* "coal" (I, 114, 4).

- ya^εnī te'e gān ya^εnī te'gūnsi^εdūt te'n te gān ya^εnī
they say. | He killed | they say. | He emitted flatus when | he killed
them | they say.
- 2 te'si teũ in tce^εbañ bût'bûla te'gūnyan ya^εnī te'si-
Coyote | deer female | entrails and all | he ate | they say. | Coyote,
- teũ kwa a dic cin ye te'in ya^εnī ges teō tais t'ats
"I called that," | he said | they say. | Elk | he cut up
- 4 ya^εnī dān cañ ha^ε na ō ne st'ēci^ε Le ne^ε ha^ε tca^εn ō la^ε
they say. | "Who | married | my sister?" | All | faeces | his hands
- slīn^ε te'si teũ te hūñ teL^εûts ya^εnī kw la^ε te'te-
became. | Coyote | creek to | he ran | they say. | His hands | he washed
- 6 teī ya^εnī sēlin kw la^ε te'te teī ya^εnī kw sī^ε ga^ε teō
they say. | Blood | his hand | he washed | they say. | His hair long
- kw sī^ε te'is tein ya^εnī kw sī^ε wānt gûl k'ac ya^εnī
his head | he made | they say. | His hair | she threw away | they say.

kwûn Lañ

All.

XII.—COYOTE RECOVERS KANGAROO-RAT'S REMAINS.

- 8 naL tōn^εtc k'a^ε te'is tein ya^εnī Lañ te'gûl teil
Kangaroo-rat | arrow | he made | they say. | Many | he kept making
- ya^εnī k'a^εs'ûl tiñ^ε187 te'is tein ya^εnī te^εûts188 ya^εnī
they say. | Arrow-bow | he made | they say. | He shot along | they say.
- 10 ne^ε nûn te'il k'ai189 ya^εnī hō ta L ba^ε ûñ k'ē^εûts
Ground | he shot | they say. | Then | both sides | he shot
- ya^εnī dī de^ε k'te^εûts ya^εnī k'e nûn^εûts ya^εnī se n-
they say. | North | he shot along | they say. | He came there shooting |
they say. | Blue-rock
- 12 tea' dūñ kw dji gûl tûk ya^εnī dān ke te La ya^εnī ne^ε
he was killed | they say. | Everything | he shot with | they say. | Ground
- nûn te'il k'ai ya^εnī cīc bī^ε kū wa^ε ya^εnī sga^ε bûL
he shot | they say. | Red mountain | they brought it | they say. | Hair | with
- 14 nût dac bī^ε na ya^εai^ε ya^εnī bûL ya^εnûn dac ya^εnī
dance | they took in | they say. | With | they danced | they say.

187 The compound has become necessary since s'ûl tiñ^ε is used of modern firearms.

188 Cf. Hupa yī kit te its (I, 144, 12 and III, 211).

189 Cf. Hupa root -kait -kai (III, 281).

hō ta bī^εte'e wa ʔaĩ ya^εnī kw sī^ε bī^εte'e ʔaĩ ya^εnī
Then | they took off | they say. | His head | they took off | they say.

te'kwû^t djits ya^εnī te'si tcũⁿ ū nas laL kwûnt ya^εnī 2
They pulled him in two | they say. | Coyote | dreamed about | his cousin |
they say.

na sī la le wacyi ce cûn dĩ ba cī cûn dĩ ba cī cûn dĩ ba cī
“I dreamed | I dreamed, | my nephew | my nephew | my nephew.”

te'teL ke^ε kwe^ε ya^εnī te'gûL ke^ε ya^εnī dĩ de^ε 4
He started to track | his tracks | they say. | He tracked along | they
say. | North

ya^εnī tce' gûl laL ya^εnī tce ge gûl laL ya^εnī te'nûn ya
they say. | He cried along | they say. | He cried along | they say. | He
came there

ya^εnī yī teō dũⁿ cīc bī^ε ts'ũⁿ na gûl laL ya^εnī dĩ de^ε 6
they say, | dance-house place | Red mountain. | Bones | he picked up | they
say. | North

te'qaL dũⁿ ha^ε yō^ε bûL nas lī^ε ya^εnī yō yī de^ε te't-
he walked place | beads | with | he tied up | they say. | Way north | he went

tes yaⁱ ya^εnī dĩ da^ε ũⁿ sīs kw sī^ε bûL ts'ūs lī^ε ya^εnī 8
they say. | North from | otter | his head | with | he tied | they say.

yī teō te'n nûn ya ya^εnī gûL gelit te'añ tastē ya^εnī
Dance-house | he came | they say. | Evening when | food | they cooked |
they say.

ye te'gûn ya ya^εnī yī teō bī^ε nō' dac kwa ta kwac aL- 10
He went in | they say, | dance-house in. | “Dance, | any way.” | “I used to
do that,

ī ne na nēc ū sī^ε nac ʔa hût nût dac ya^εnī bī nas kû^t
person | his head | I get when.” | Dance was | they say. | Two in middle
danced

ya^εnī te'gûn dās ya^εnī sga^ε bûL cī nûc dac bûL 12
they say. | They danced | they say. | “Scalp | with | I | I will dance.” |
With it

te'e naⁿ La ya^εnī
he ran out | they say.

na heL ʔûts ya^εnī kwûn t gī yōt ya^εnī bûL na gûL- 14
He ran back | they say. | They pursued him | they say. | With it | he
ran along

dāL ya^εnī ts'ũⁿ wān naL t ʔûts ya^εnī yō^ε bī^ε nō na-
they say. | Bones | he ran back to | they say. | Beads | he had placed in

te'ñ an ya^εnī na he^t ya ya^εnī yō ũⁿ ts'ũⁿ wān- 16
they say. | He came back | they say. | Way over | bones | he came back to

nan t ya ya^εnī na na gûñ giñ ya^εnī da nañ dũⁿ giñ
they say. | He took them down | they say. | He carried them back

- ya^εnī bī^εnō na te'n an ya^εnī yō^ε bûL bī^εnō te'n an
they say. | He carried them in it | they say. | Beads | with | he carried
them in
- 2 ya^εnī hai kwac cûl lī hīt ka nae le kwāñ ka^ε nō na ga-
they say. | "When | they do that to me | I come alive again. | Come, | I
jump across,
cûl dac kwāñ cûnt ca' na^{ε100} na na gûl dac ya^εnī dī da^ε-
my cousin, | creek." | He jumped down | they say. | Here from the north
- 4 ûñ na gût geL ya^εnī nō nal ^εûts ya^εnī kwûnt bûL
he carried along | they say. | He ran back (?) | they say. | His cousin | with
ya^εnī te' gûn tee' ya^εnī wạn natc' ge gûl lal nas lī^ε nût
they say. | They cried | they say. | About him he cried along | he was tied
because
- 6 ya^εnī cûn dī ba cī cûn dī ba cī cûn dī ba cī nan t giñ
they say. | "My nephew | my nephew | my nephew." | He brought back
ya^εnī kō wûn dũñ
they say | his home.

kwûn Lạñ
All.

XIII.—COYOTE AND THE GAMBLER.

- 8 kō wạn te' gûl de' ya^εnī k'a^ε kō wạn te' gûl de' ya^εnī
From him he won | they say, | arrows. | From him he won | they say,
s'ûl tīn^ε La^ε ha^ε beL kō wạn te' gûl de' ya^εnī yō^ε kō-
bow | one. | Rope | from him he won | they say. | Beads | from him he won
- 10 wạn te' gûl de' ya^εnī ta sûts kō wạn te' gûl de' ya^εnī
they say. | Tasûts | from him he won | they say.
sī^ε bīs ^εañ kō wạn te' gûl de' ya^εnī k'e te'ûst'ats Lō' n ^εai
Head net | from him he won | they say. | He cut | grass game.
- 12 cī ye^ε te'ek te'ûc be^ε cī ye^ε ye' te'ûc be^ε te'in ya^εnī⁴
"My | wife | I bet. | My | house | I bet," | he said | they say.
kûn ne sīL yạn ô kûn ne sīL yạn kûn ne sīL yạn ô kûn ne sīL-
"I win," | I win, | I win, | I win."
- 14 yan na^ε te'ûs de' ya^εnī te'ek na^ε te'ûs de' ya^εnī ye'
He won back | they say | wife. | He won back | they say | house
teō ye Le ne^ε ha^ε L ta' kī na^ε te'ûs de' ya^εnī k'a^ε beL
again. | All, | every kind | he won back | they say. | Arrows, | rope,

¹⁰⁰ These words Coyote uses are said to be in the dialect formerly spoken north of the Kato.

s'ûl tiĩ^ε na^ε gĩ yō^ε sī^ε bīs ʼaĩ Le ne^ε ha^ε na^ε te'ûs deg
bow, | quiver, | beads, | head net, | all | he won back

ya^ε nĩ
they say.

kwûn Lạĩ
All.

2

XIV.—COYOTE COMPETES WITH GREY-SQUIRRELS.

da taite s'ûs k'an ya^ε nĩ teûn ū ye sûs k'an yĩ ban-
Grey-squirrel | built fire | they say. | Tree | under | he built fire. | Six

La^ε ha^ε na nûn La ya^ε nĩ te'sī teûĩ te'n nûn ya ya^ε nĩ 4
jumped across | they say. | Coyote | came there | they say.

te he he ī dō k'ạĩ stcō teĩĩ¹⁰¹ nas lō sit kwạc t'ĩĩ be cō'-
(Laughing) | "Long ago | my grandmother | led me around when | I did
that. | Lead me up,

lōs cûn dīts he ū^ε be cō' lōs cûn dīts be kō' lōs te'in ya^ε nĩ 6
my friend. | Yes, | lead me up | my friend." | "Lead him up," | he said |
they say.

hō ta na nûn La ya^ε nĩ hō ta na nûn La gût te'teL sût
Then | he jumped across | they say. | Then | he jumped across when | he
fell

ya^ε nĩ hō ta kwōĩ^ε bī^ε nōl sût ōs lût ya^ε nĩ hō ta 8
they say. | Then | fire | in | he fell. | He burned up | they say. | Then |

t'ee tạn nas djōl ya^ε nĩ hō ta cga^ε ce nûn t bûL
coal | rolled out | they say. | Then "My hair | come back to me."

kwûn Lạĩ
All.

XV.—COYOTE TRICKS THE GIRLS.

gûl k'an ya^ε nĩ se k'wût' gûl k'ạn ya^ε nĩ la cī^ε 10
Fire was | they say. | Rock on | fire was | they say. | Buckeyes

kwōĩ^ε dũĩ na t gûl gạl ya^ε nĩ gût tca ya^ε nĩ Lete bûL
fire place | she poured down | they say. | Were covered up | they say, | earth |
with.

ka na ga la ya^ε nĩ bī nō gût Lek ya^ε nĩ te'sī teûĩ ts'al- 12
She took them out | they say. | She soaked them | they say. | Coyote |
baby-basket in

¹⁰¹ This suffix -teĩĩ (Hupa -tewiĩ) seems to mark a class. It is a live suffix. In a neighboring dialect it was heard suffixed to an English word, "old mare-teĩĩ."

bī^ε te'n nûl lat ya^εnī dan djī bī ye^ε skī nûl lat
floated there | they say. | "Whose | his | baby | floats?"

- 2 ya^εn ya^εnī ta gē kạn ya^εnī skī ts'al bûl ta gē kạn
they asked | they say. | She took it out of water | they say. | Baby | basket
with | she took out

ya^εnī skī tce' ya^εnī naL gī Lgai da kɔ t kạn ya^εnī
they say. | Baby | cried | they say. | White duck | carried it about | they say.

- 4 te't deñ ñel ya^εnī gûl ge^ε ya^εnī ya^εn tes laL ya^εnī
It stopped crying | they say. | It was evening | they say. | They slept |
they say.

skī nō gē kạn ya^εnī yīs kạn ya^εnī te' gûs tci^ε ya^εnī
Baby | she put down (basket) | they say. | It was day | they say. | It was
red | they say.

- 6 na hest ya ya^εnī dī djī te'ō' yạn nō' bût' gûn tea-
He went back | they say. | "What | you eat? | Your bellies | are big."

kwañ ne ô dún dja^ε te'si tcũñ
"You die | Coyote."

kwûn Lañ
All.

XVI.—POLECAT ROBS HER GRANDMOTHER.

- 8 tcīte gaite t'e kī Lañ nûn ye tag¹⁹² t'e kī ka tc' gûn-
Polecat | girls | many | bulbs | girls | dug

cī¹⁹³ ya^εnī dī nûk' hai na ûñ lûn tes ya hût dī da^ε ûñ
they say. | South | from south | came together when | from north

- 10 t'e kī Lañ nûn ye tag ka tc' gûn cī^ε ya^εnī Lañ nûn-
girls | many | bulbs | dug | they say. | Many | bulbs

ye tag ka tc' gûc cī^ε ya^εnī tcīte gaite kw teai Lañ
they dug | they say. | Polecat | her grandchild | many

- 12 ka ya^ε cī^ε ya^εnī gûl k'an ya^εnī n teag ɲ k'wûn-
dug | they say. | There was fire | they say. | Large | wood | they put on
when

nō gûl la hût n teag ka ya^ε cī^ε ya^εnī lan L ta' kī
large | they dug | they say. | Many | kinds

- 14 t bûl bī^ε wûñ k'ai t bûl bī^ε wûñ k'ai tel bī^ε L teek ke-
seed-basket in | some, | burden-basket in | some, | basket-pan in

¹⁹² Cf. Hupa yin ne tau (I, 135, 2).

¹⁹³ Cf. Hupa xa ke hwe (I, 135, 2).

teiñ¹⁰⁴ gōnte teûn sî teiñ nûn ye tag teō wō^ε Lañ tei gûl-
 teante na al le^ε tsō^ε kwî t'îñ kwût kyañ bût t lai^εte gōl- 2
 bûs teiñ kâs kiñ tei gûl teañ tei dûk ne^ε nas nal dalte
 tei yō yî kōs t gaitc Letc ye de le teō sî^εt biñ Le ne^ε ha^ε 4
 All

L ta' kî ka te' gûn cî^ε ya^ε nî t bûl dē mûn^ε ya^ε nî cî ye^ε
 different kinds | they dug | they say. | Seed-basket | was full | they say. |
 "Mine
 dō te bûn ne ya^ε te' in ya^ε nî cî ye^ε dē mûn^ε k'ai tel bî^ε 6
 is not full," | they said | they say. | "Mine | is full | basket-pan in."

ka dût tea^ε ne^ε gûn sûl le te' in ya^ε nî he ū^ε te' in
 "We will bury. | Ground | is hot," | she said | they say. | "Yes," | she
 said

ya^ε nî ts' yante kwōñ^ε ya^ε ga bil^ε ya^ε nî ne^ε L te' al- 8
 they say, | old woman. | Fire | they threw over | they say. | Ground | they
 scooped out.

kats na t gûl gal le kwōñ^ε dûñ teō yî ta' na t gûl gâl
 They poured them down | fire place. | Other places | they poured down

ya^ε nî nes dûñ slî^ε ya^ε nî La nit t'e kî La nit nes dûñ 10
 they say. | High | it became | they say. | Many because | girls | many be-
 cause | high

ken tañ ya^ε nî gût tea^ε ya^ε nî te'e lē^ε ya^ε nî kiw teō
 it piled up | they say. | They covered | they say. | He* sang | they say. |
 His grandmother

ba ya^ε nî ō dai^ε nûn dac ya^ε nî ye na gûn dac ya^ε nî 12
 for | they say. | Outside | she danced | they say. | He went in | they say,

kin yî nûn ye tag ōc t ge^ε dja^ε te' in ya^ε nî te' e na gûl-
 himself. | "Bulbs | I will look at," | he said | they say. | He came out

dac ya^ε nî te' e il lē^ε ya^ε nî kw teō nûn dac ya^ε nî 14
 they say. | He kept singing | they say. | His grandmother | danced | they say.

be il ke get nûn ye tag ōc t ge^ε te' in ya^ε nî k'ai tel
 He finished when | "Bulbs | I look at" | he said | they say. | Basket-pan

¹⁰⁴ The bulbs used for food by the Kato, listed here, have not been identified.

Chesnut has treated the subject for this region; "Plants used by the Indians of Mendocino Co., Calif." *Contribution from U. S. Nat. Herbarium*, VII.

* When this text was being revised with the original relator it was declared that the deceitful grandchild was a girl, not a boy. The Nongatl, farther north, tell of a boy who afterward repented and avenged his grandmother's death.

- na na iL dŭL ya^εnī k'ai tel bi^ε te'e illē ya^εnī kw teō
he moved up and down | they say. | Basket-pan in | he kept singing | they
say. | His grandmother
- 2 nŭn dāc ya^εnī k'ai tel na naiL dŭL ya^εnī kw da^ε bi^ε
danced | they say. | Basket-pan | he moved up and down | they say. |
His mouth in
- na dŭL gāL ya^εnī dō ūt t'ē ye steō tc'in ya^εnī kw-
he poured | they say. | "They are not cooked, | my grandmother," | he
said | they say. | His mouth in
- 4 da^ε bi^ε na dŭL gāL ya^εnī tc'e nan dāc ya^εnī dō ūt t'ē ye
he poured | they say. | He came out | they say. | "They are not cooked,
s teō tc'il lē ya^εnī dō ūt t'ē ye dō ye he^ε ūn gī kwōñ-
my grandmother," | he sang | they say. | "Not cooked, | I am tired." |
Fire place
- 6 dŭñ ne^ε na na t gŭL eal ya^εnī nŭn dāc ce dō nī nel ya-
earth | he piled up again | they say. | "Why are you dancing? | They are
eaten up."
nŭn kw teō ka^ε ōc t ge^ε nŭn ye ta g kin tc'en ya
His grandmother, | "Well, | I will look | bulbs." | He | went out
- 8 ya^εnī ō dai^ε kw teō ne^ε yōn t gīts ya^εnī kwōñ^ε dŭñ
they say | outside. | His grandmother | earth | looked at | they say, | fire
place.
nŭn ye ta g n dō^ε ya^εnī tc'e nan t ya hŭt tc' gŭn tee'
Bulbs | were not | they say. | She went out when | she cried
- 10 ya^εnī ō dai^ε ha^ε
they say, | outside.
dī nŭk' tc't tes ya ya^εnī būntc wŭn dŭñ tc'n nŭn-
South | she went | they say. | Flies | live place | she came
- 12 ya ya^εnī stēi ōL tŭk stēa yī dō būñ kwa sŭs ī ne¹⁹⁵ dō-
they say. | "Kill me, | my grandchild | mistreated me." | "No,
ye dō n tcī dŭl tŭk tē le būn L tein teō¹⁹⁶ wŭn dŭñ tc'n-
we will not kill you." | "Fly-black-large" | live place | she came
- 14 nŭn ya ya^εnī tc't tes ya ya^εnī hai nŭk' tea nes wŭn-
they say. | She went on | they say. | Here south | wasp | live place
dŭñ tc'n nŭn yai stēi ōL tŭk c te a yī dō būñ kwa sŭs ī ne
she came. | "Kill me, | my grandchild | mistreated me,"
- 16 tc'in ya^εnī būn dŭl teante wŭn dŭñ tc'n nŭn ya ya^εnī
she said | they say. | (Live in the ground) | live place | she came | they say.

¹⁹⁵ The word is difficult of analysis.

¹⁹⁶ The following names of the insects seem mostly to indicate a classification of them by color and size. The translations were suggested by the Indian.

ta' nō wil k'as ya^εnī kw wōs kwa nī^ε nək ka^εha^ε kw-
fell | they say. | Her legs, | arms | both, | her belly,

- 2 bût' kw sī^ε kwûn Lạn ne^εk'wût ta' nōl k'as ya^εnī
her head, | every where | on places | fell | they say.

kwûn Lạn

All.

XVII.—GRIZZLY WOMAN KILLS DOE.

nō nī te'yan teûñ kwōñ^ε bet gûn sī^ε ya^εnī kwûn-
Grizzly | old woman | fire | had her head close | they say | her house.

- 4 ta' dũñ te'ûs sai^εteûñ ye lai^ε s'ûs dai ya^εnī nō nī te'-
Bluejay | house top | sat | they say. | Grizzly | old woman

yan teûñ na kōñ ya^εk'tē bī^ε ya^εnī aL te ya^ε na ôc-
clover | they went to gather | they say. | "Well, | lice | for you | I will look
for,"

- 6 tge^ε te'in ya^εnī kw ya teī aL te ya^ε na ôc tge^ε
she said | they say. | Her girl, | "Well, | lice | for you | I will look for"

te'in ya^εnī ô sī^ε te'ûk k'ôts ya^εnī kw ya teī aL te
she said | they say. | Her head | she cracked | they say. | Her girl | "Well,"

- 8 a ne sũn tes la le aL te ôc tge^ε be te gûl ca^ε ya^εnī
she said, | "you sleep. | Well | I look." | She put in sand | they say.

s'ûs k'ạn ya^εnī kwōñ^ε ũ na^ε te'e na lai¹⁹⁸ ya^εnī teô-
She built fire | they say | fire. | Her eye | she took out | they say. | Again

- 10 yī ha^ε ô na^ε te'e na lai ya^εnī t bûl bī^ε nō lai ũ na^ε
her eye | she took out | they say. | Burden basket in | she put | her eye.

teô yī ha^ε ô na^ε bī^ε t bûl bī^ε nō lai ya^εnī na kōñ ô lai^ε
Again | her eye | in | burden basket in | she put | they say. | Clover | on it

- 12 nō lai ya^εnī t bûl bī^ε nō lai ya^εnī na kōñ ye bī^ε te'-
she put | they say. | Burden basket in | she put | they say. | Clover | house in |
she carried

tes giñ ya^εnī ye bī^ε te'nũn giñ ya^εnī na kōñ s kīts
they say. | House in | she brought | they say. | Clover | children

- 14 wa ûñ kạn ya^εnī s nạn ũ na^ε s nạn ũ na^ε te'in
she gave | they say. | "My mother | her eye | my mother | her eye" | he said
ya^εnī s kīts
they say | boy.

¹⁹⁸ The root of the verb would indicate a plural object, but each eye is separately mentioned.

- s kīts kī ye^ε te't tes lōs ya^ε nī nək ka^ε teūn djōe-
Boys | hers | he led | they say | two. | "Tree | hollow in
- bī^ε yī he dūL te'in ya^ε nī ye gūn de^ε ya^ε nī Lō' 2
you go" | she said | they say. | They went in | they say. | Grass
- nō te gūl sō ya^ε nī ū te'ūñ a ō wī yō ya^ε nī kwōñ^ε
she pushed in | they say. | Before it | she fanned | they say, | fire
- mūL ō da^ε deñ ñel ya^ε nī hō ta te'e na ge bī^ε ya^ε nī 4
with. | Their crying | stopped | they say. | Then | she took them out | they
say.
- te't te gī bī^ε ya^ε nī ye bī^ε ūñ te' ge gats ya^ε nī te' na te'-
She carried them | they say, | house to. | She scraped them | they say. |
She washed them
- gūl de ya^ε nī hō ta nō nī te'yan teūñ kō wa ge bī^ε 6
they say. | Then | grizzly | old woman | she gave them to
- ya^ε nī te'gūn yān ya^ε nī kī ye^ε s kīk
they say. | She ate them | they say, | her | children.
- s kīts tes de^ε ya^ε nī te' hūñ kō kúc gī nai seL te'ōī 8
Children | went | they say | creek | they ran down. | Heron
- nañ gūL ^εa kwañ ya^ε nī kō te' gūl ^εuts nañ gūL ^εa ya^ε nī
had made a weir | they say. | They ran down. | Fish weir was | they say.
- s te' gī na nūL gaL ne t'ai s te' gī te'in ya^ε nī nō nī 10
"My grandfather | put across | your neck, | my grandfather," | she said |
they say. | "Grizzly
- te'yan teūñ kō te' gūl ^εuts de^ε ne t'ai kwa na nūL gaL de^ε
old woman | when she runs down | your neck | for her | when you put across
- ka te'eL gaL būn te't tō lat dja^ε te'in ya^ε nī te' hūñ 12
you must throw one side. | Let her drown" | she said | they say. | Stream
- yī bañ ta ūs de^ε ya^ε nī būs kīk t'e' na yan teūñ būs-
other side | they went out | they say. | "Her children | raw | she eats. | Her
children
- kīk t'e' na yan da ya^εn dji c kīk da ya^εn dji k'a būe- 14
raw | she eats." | "What they say | children?" | "This way only they say |
"Her children
- kīk t'e' na yan teūñ ya^ε te'in nī ūñ gī te'in ya^ε nī
raw | she eats? | they are saying," | he said | they say
- te'ūs sai^ε teūñ 16
bluejay.

hō ta nō nī te'yan teūñ te'teL ^εuts ya^ε nī te kō te'-
Then | grizzly | old woman | ran | they say. | She ran to the stream

gūl ^εuts ya^ε nī c ge dūñ n he t'ai¹⁹⁰ ca na nōL gaL 18
they say. | "My brother-in-law | your neck | for me | put across.

¹⁹⁰ She uses the plural of politeness to a relation-in-law, in fact or by courtesy.

nan ca^ε te'in ya^εnī c kīk ū la^ε c te'ūñ^ε na nait tīc
I will cross," | she said | they say. | "My children | their hands | to me |
are beckoning."

2 hō ta he ū^ε te'in ya^εnī hō ta na nūn yaī ya^εnī hō ta
Then, | "Yes," | he said | they say. | Then | she started across | they say. |
Then

ka ta L^εūt ka te'el gal^ε ya^εnī te'telat ya^εnī
right | water middle | he tipped it | they say. | She drowned | they say.

kwūn Lāñ
All.

XVIII.—TURTLE'S EXPLOIT.

4 ts'ūn tel se ya^εL k'as ya^εnī se ya^εgūL k'a sit kwa-
Turtle | stone | he threw up | they say. | Stone | he threw up when |
shoulder
nī^ε dī kwa lag ya^εnī kw dī ce^ε būL se ya^εgūL k'as
this | he did | they say. | His arm | with it | stone | he threw up.

6 kw dī ce^ε naL teūt ya^εnī hō ta wūñ yī ya^εnī wūn ye-
His arm | he caught it | they say. | Then | others were | they say. | They were
afraid of it
nel git ya^εnī te he he te'in ya^εnī te'sī teūñ ka^ε cī
they say. | "Tehehe," | he said | they say, | Coyote. | "Well, | I

8 bec^εai^ε te'in ya^εnī he ū^ε te'in ya^εnī ts'ūn tel te'sī-
will try," | he said | they say. | "Yes," | he said | they say | Turtle. |
Coyote

teūñ nūn sūs^εañ ya^εnī se ya^εgūL k'as ya^εnī kū-
took up | they say | stone. | He threw it up | they say. | His middle

10 wūn tūk k'ūt te'gūL k'aL ya^εnī kwūL kwūn ye te'ūL sīl
it fell | they say. | With him | it pounded into the ground

ya^εnī se ya^εgūL k'a sit kō wūn tūk kūt te'īL k'aL ya^εnī
they say. | Stone | he threw up when | his back | it struck | they say.

kwūn Lāñ
All.

XIX.—HOW TURTLE ESCAPED.

12 ts'ūn tel na ga kwān ya^εnī sa' dūñ ha^ε kō wūñ te'n-
Turtle | was walking | they say, | alone. | To him | they came

nūl kūt ya^εnī k'a^ε n teete na lē kwāñ ya^εnī ne^ε
they say. | Arrows | poor | he was carrying | they say. | Ground

14 nūn ya^εL k'as ya^εnī k'a^ε cek' k'wūt te'ya^εce^ε ya^εnī
they pushed them in | they say | arrows. | Spit | they spit on them | they say.

t ga mats tō has kan. ya^ənī bûn k'út ciñ hût k'út dē-
By the shore. | Water | was there | they say, | lake. | Summer-time. | He was
angry
lûn ya^ənī s'ûs da ya^ənī ya^slan ya^ənī kû wûñ 2
they say. | He sat | they say. | They laughed | they say | at him.
k'a^ə nûn s'ûs lai ya^ənī s'ût te'ân ya^ənī na nec hai
Arrow | he took up | they say. | He shot | they say, | person. | That
tō bī^ə ta gûn La ya^ənī na nec be dûñ ya^ənī tō bī^k' 4
water in | he jumped | they say. | Person | died | they say. | Water inside
na s'ûts ya^ənī djañ te'ûs teiñ ya^ənī cō ka ya^ə te'-
he ran around | they say. | Muddy | he made | they say. | In vain | they
looked for him
kwûn tē ya^ənī djañ slīñ^ə ya^ənī te'kak' ye ga ʔañ 6
they say. | Muddy | it became | they say. | Net | they stretched
ya^ənī teûñ k'wût kwa te'gûs t ka ya^ənī te'kak' bī^ə
they say | stick on. | For him they dipped | they say, | net in.
kûc na tag ha^ə ṭa ts'ûl ʔûts kwân ya^ənī cō^ə kwa L ḳat 8
Without their knowledge | he had run out | they say. | In vain | they walked
for him
ya^ənī La kwa gûl ge^ə ya^ənī tea kû gûl ge^ə ya^ənī
they say. | Only | it was dark | they say. | Very it was dark | they say.
ḳic teôn gût teañ^ə ya^ənī ka^ə ûn dai de t gûl ga^ə ya^ənī 10
They let him go | they say. | Body | they threw in fire | they say,
kwōñ^ə dûñ
fire place.

kwûn Lạñ
All.

XX.—GOPHER'S REVENGE.

s daite na teûl ū yaete das teañ ū yaete hai La^e 12
Cottontail rabbit | orphan | small, | gopher | small | that | too

das teañ ū yaete na teûl ū nən n dō ī ū ta^e La^e n dō ī
gopher | small | orphan. | Its mother | was not, | its father | too | was not.

hō ta ū yaets kū wūn ya nit ta kī sta^e steō te'in 14
Then | little | they had grown when, | "Where | my father, | my grand-
 mother?" | he said

ya^e nī dō k'ũ ha^e n ta^e ū djī yis tūk ke nən la^e dō-
they say. | "Long ago | your father | was killed. | Your mother | too | long
 ago

k'ũn ha^e ū djī yis tūk ke nək ka^e ha^e dĩ djī ū djī yis tūk 16
was killed | both." | "What | killed them?"

- te'yante tōnai nteag ōsōse²⁰⁰ bûl yîlt'ōgût ūdji-
 "Old woman | fish | large | her sting | with | stuck him when | she killed
 him.
- 2 yistûke nan Lâe yîlt'ōgût ūdji yistûke das teañ te't-
 Your mother | too | she stuck when | she killed." | Gopher | had gone
- tes ya kwañ ya^εnî ne^εbîe te'n neLîne kwañ ya^εnî ne^ε-
 they say, | ground in. | He had looked | they say. | Ground in
- 4 bîe hōta kwûnye te'gûn ya kwañ ya^εnî na hes t ya kwañ
 then | he had gone in | they say. | He had started back
- ya^εnî hōta nant ya ya^εnî hōta k'a^ε te'iet'a tēle
 they say. | Then | he came back | they say. | Then | "Arrows | I will make,
- 6 steō te'in ya^εnî kwteō kanō del iñe ya^εnî k'a^ε
 grandmother," | he said | they say. | His grandmother | showed him | they
 say. | Arrow
- cōe te'illa ya^εnî te'ûst'ōk'²⁰¹ ya^εnî dûn dai^ε k'a^ε
 good he made | they say. | He flaked | they say. | Flint | arrow
- 8 k'wûn nōla kwañ ya^εnî k'a^ε
 he placed on | they say, | arrow.
- kwteō ūnata gha^ε kwûnye te'gûn ya kwañ ya^εnî
 His grandmother | not knowing | he went under ground | they say.
- 10 yō tan teō kas ya kwañ ya^εnî hōta tōnai ūte'ûnts²⁰²
 Way | river large | he had come up | they say. | Then | fish | close by
- kas ya kwañ ya^εnî tōnai te'n neLîne ya^εnî ōyaets
 he came up | they say. | Fish | he looked at | they say. | Small
- 12 ne^ε wa te'a mîe te'n neLîne ya^εnî k'a^ε bînō in tñn
 ground | hole in | he looked | they say. | Arrow | he put on the bow
- ya^εnî te'is te'añ ya^εnî teōyî ha^ε s'ûste'añ ya^εnî lañ
 they say. | He shot | they say. | Again | he shot | they say. | Many
- 14 nûn neLk'ai ya^εnî kw tûs cñn na te'elt'ō ya^εnî se
 he made stick in | they say. | Over him | only | she stung | they say. | Stones
- tce gats yañ ai^ε ya^εnî nûn yîlt'ōgût ōteî te'ûst tûk
 rattling sound | stood | they say, | she stung them when. | He killed her
- 16 ya^εnî be dûn ya^εnî t gûn nās lat ya^εnî te'n ne gûl in^ε
 they say. | She died | they say. | He turned her over | they say. | He looked
 at her

²⁰⁰ sōs is used for the name of a pointed dagger made of bone or horn.
 Cf. note 144, p. 108 above.

²⁰¹ The Hupa use this root with the same form and meaning.

²⁰² ū "her," te'ûñ "toward," and the diminutive.

ya^εnī na hes t ya ya^εnī hai na nec ca' na^ε dē mûn-
they say. | He started back | they say. | That | persons | creek | was full

kwāñ te'n neL iñ^ε kwān ya^εnī na hes t ya ya^εnī 2
he had seen | they say. | He started back | they say.

ta tēi nûn ya kwāñ kwûLiñ ya^εnī s teō tạn teō
“Where | you come from?” | she asked | they say. | “My grandmother |
Eel river

na ca ye tō nai ô djī sīL tûk e te'in ya^εnī hai na nec 4
I have been. | Fish | I killed,” | he said | they say. | “That | people

te'eñ a nī²⁰³ hai tō nai na nec n dô ye dī ta' te'in
killed | that | fish. | People | are not | this place,” | he said

ya^εnī yōk' ne^ε k'wût ta' na nec nûl kût ût Lañ L ta' - 6
they say. | Far | countries | people | came when | many | different kinds

kī kû wa^εañ ya^εnī tō nai ô djī te'ûs tûk ût s t'ô^ε hai
gave him | they say, | fish | he killed because. | Nearly | that

kwānt'ê s t'ô^ε slīñ^ε ya^εnī tō nai hûñ ô djī te'ûs tûk- 8
kind | nearly | became | they say. | Fish | that fellow | he killed because

ût tō nai hai kwānt'ê tō nai n dô^ε ya^εnī
fish | that | kind | fish | is not | they say.

kwûn Lāñ
All.

XXI.—MEADOWLARK'S BREAST.

teō la kī L ga ya^εñ gûL il ya^εnī seL teûn dûn nī L ga- 10
Meadowlark | were quarreling | they say, | “mockingbird.” | They were
quarreling

ya^εñ gûL il ya^εnī Le^ε dûñ L ga ya^εn gûL il de kwa gûn neL
they say. | Morning | were quarreling. | Here it (sun) was

ya^εnī gûl ge^ε ya^εnī gûl k'an ya^εnī kwōñ^ε ya^εnī 12
they say. | Evening it was | they say. | Fire was | they say. | Fire | they say.

teō la kī ts'ûn tes laL ya^εnī se de t ga^εañ ya^εnī teō-
Meadowlark | fell asleep | they say. | Stone | he put in fire | they say. |
Meadowlark

la kī ts'ûñ tes laL ya^εnī seL teûn dûn nī se nûn s'ûs- 14
fell asleep | they say. | “Mockingbird” | stone | picked up

εañ ya^εnī teō la kī kw sal kût ya^εnī teō la kī kw yīts-
they say. | Meadowlark | his mouth he put in | they say. | Meadowlark | his
breast

²⁰³ The root -gan “to kill many.”

ye se wal kût ya^εnī hai hīt Le^εût ts't dûn nī
stone | fell through | they say. | That is why | at night | he sings,

2 ya^εnī
they say.

kwûn lañ
All.

XXII.—GEESE CARRY OFF RAVEN.

sûl sûnte s kits yac s'ûs lōs ya^εnī teûn sûts kw bût'
Chipmunk | child small | he kept | they say. | Bark | his belly

4 nai neL k'ûts kwañ ya^εnī s'ûl tîn ya^εnī te'ek da-
had stuck in | they say. | He lay down | they say. | Woman | raven

teañ^ε teûn sûts teôn gûl lañ ya^εnī ka' dī da^εûñ na-
bark | went after | they say. | Geese | from north | two

6 ka^ε te'n nûn deL kwañ ya^εnī teûn û nas ya ya^εnī
had come | they say. | Tree | she went around | they say.

teûn wō^ε bûL gûs ca' ya^εnī k'ai t bûL nûn s'ûs giñ
Hook | with | they caught | they say, | burden-basket. | She lifted up

8 ya^εnī teō yī ha^ε gûs ca' ya^εnī n dassī dī te'in ya^ε-
they say. | Again | they caught it | they say. | "Heavy | this," | she said |
they say.

nī te'e na mī^ε ya^εnī nûn s'ûs giñ ya^εnī teō yī ha^ε gûs-
She emptied out | they say. | She lifted up | they say. | Again | they caught it

10 ca' ya^εnī k'ai t bûL nāk ka^ε nōL tîn na^ε ya^εnī gûc ca'
they say | burden-basket. | Two | were left | they say. | They caught it

ya^εnī nûn s'ûs giñ ya^εnī gûc ca' ya^εnī k'ai t bûL
they say. | She lifted up | they say. | They caught it | they say | burden-
basket.

12 kō wûl teût ya^εnī na ka^ε ha^ε ka' kw te gī lōs ya^εnī
Caught her | they say | both | geese. | They took her along | they say

dī de^ε
north.

14 da^εya^εn tel ī teō a ya cī lag te'in ya^εnī yī teō bī^ε
"Flat mouths | took me up" | she said | they say. | Dance-house

ye kwil yōs ya^εnī ne^ε ū teī^ε dûñ gûl gel lût te'n gûn das
they took her in | they say, | world-its-tail-place. | Evening when | was a
dance

16 ya^εnī te'e na^εn t'a ya^εnī yī teō bī^ε ts'e k'e bī^ε te'e na^εn-
they say. | She flew out | they say. | Dance-house | door | she flew out

t'a ya^εnī nant ya ya^εnī skits yac sūlsūnte s'ūs-
 they say. | She came home | they say. | Child small | chipmunk | he had kept
 lōs kwan ya^εnī sūlsūnts in tee^ε te'eL t'ōt te'ūi. tei- 2
 they say. | Chipmunk | venison | it suck | he had made
 kwan ya^εnī skits be na dūn ya^εnī
 they say. | Child | died | they say.

kwûn lqñ
 All.

XXIII.—THE DIVING CONTEST.

na kē ēts sīs kwûn ye te' gûl lē tō bī^ε ya^εnī tō nai 4
 Blue duck | otter | swam under water | lake in | they say. | Fish
 na te' tel gel ya^εnī kai ya te' kw līñ ya^εnī na kē ēts ka-
 they were catching | they say. | They watched them | they say. | Duck |
 came up
 na gûl le ya^εnī na ka^ε te' gûn teōk kwān ya^εnī tō nai 6
 they say. | Two | he had filled | they say | fish.
 kai ya te' kw līñ ya^εnī sīs ka na gûl le ya^εnī tak'
 They watched him | they say. | Otter | came up | they say. | Three
 te' gûn teōk kwāñ tō nai ya^εnī na heL kût ya^εnī ye bī^ε- 8
 he had filled | fish | they say. | They went back | they say. | House in
 ûñ^ε te' te lōs ya^εnī tō nai
 they dragged them | they say | fish.

kwûn lqñ
 All.

XXIV.—TREATMENT OF THE STRANGER.

k'ûñ ka na sī tyai act'ē te'in ya^εnī dūn djī ka- 10
 "Just now | I came back up | I am," | he said | they say. | "Who | 'I
 came back up'
 na sī tyai te'in kakw de kō' t gûc hai a nī kō gût t-
 said? | Quick | here | look | who | said it." | They looked around
 gets ya^εnī cō^εt kai yate kwōn tē ya^εnī dō kū wûl sañ 12
 they say. | In vain | they looked for him | they say. | He wasn't seen
 ya^εnī na heL t kût ya^εnī dō kū wûl san nût k'ûñ ka-
 they say. | They came back | they say | he wasn't found because. | "Just
 now | I came back up

la^ε tûc ca^ε dī dūk' ca' na^ε dī cān^ε stiñ dī dūk' Lō-
other. | "I am going | here east. | Creek | something | lies | east." | Trout

yac gai nək ka^ε ts'ûlsan ya^εnī la^εha^ε ts'ûlsan ya^εnī 2
two | he found | they say. | One | he found | they say.

tcō yī ha^ε la^εha^ε ts'ûlsan ya^εnī tcō yī ha^ε tc't tes ya
Again | one | he found | they say. | Again | he went

ya^εnī tō nai tak' ts'ûlsan ya^εnī nages yīte ya^εnī 4
they say. | Fish | three | he found | they say. | He rested | they say.

sût' tc't tes ya ya^εnī Lō yac gai ts'ûlsan ya^εnī la^ε-
Little way | he went | they say. | Trout | he found | they say, | one only.

ha^ε tc't tes ya ya^εnī Lō yac gai nək ka^ε ts'ûlsan ya^ε- 6
He went | they say. | Trout | two | he found | they say.

nī tc't tes ya ya^εnī Lō yac gai k'e te'ûn yān kwān
He went | they say. | Trout | bitten off

ts'ûlsan ya^εnī tc't tes ya ya^εnī la^εha^ε ts'ûlsan 8
he found | they say. | He went | they say. | One only | he found

ya^εnī Lō yac gai tcō yī ha^ε tc't tes ya ya^εnī la^εha^ε
they say, | trout. | Again | he went | they say. | One only

ts'ûlsan ya^εnī Lō yac gai tc'n nes dai ya^εnī gūn t'ē 10
he found | they say, | trout. | He sat down | they say. | Now

ca' na^ε ō yaets slīñ^ε ya^εnī tc't tes ya ya^εnī gūn t'ē
creek | small | became | they say. | He went | they say. | Now

ts'ûlsan ya^εnī teil lē k'e tc't tes ya ya^εnī tō nai Lō- 12
he found | they say | slime. | He went | they say. | Fish, | trout

yac gai n gūn dō^ε ya^εnī tc't tes ya ya^εnī tc't tes ya
were not | they say. | He went | they say. | He went

ya^εnī kas ya ya^εnī ne^ε lai^ε nō t gūn talût ts't tes iñ^ε 14
they say. | He came up | they say. | Earth top | he stood when | he looked

ya^εnī tō tc'ûlsan ya^εnī ō de^ε ts'ûlsan ya^εnī tc'n-
they say. | Lake | he found | they say. | Its horn | he found | they say. | He
looked at it

neL iñ^ε ya^εnī yī nûk' tes iñ^ε ya^εnī ū de^ε nes ō de^ε 16
they say. | South | it was looking | they say. | Its horn | long, | its horn

L gai ya^εnī na hest ya hût te' tee' ya^εnī nan t ya
white | they say. | He started back when | he cried | they say. | He came back

ya^εnī wān te' kwōl lûk ya^εnī 18
they say. | He told about it | they say.

- kwa tō' yac na nec L teie te' tûn dũñ kwa tō' yac na-
 "Go after them | people. | Sherwood valley | go after them. | People
- 2 nec tō teũL bīe kwa tō' yac teĩnte kwa tō' yac kōl kōtc-
 Cahto | go after. | Yuki | go after. | Little Lake
- teō bīe kwa tō' yac teũn gũL teĩñ yae nī laeL baē ũñ
 go after." | Poles | were made | they say. | Ten,
- 4 teō yī haē laeL baē ũñ teō yī haē laeL baē ũñ teũn teō yī haē
 again | ten, | again | ten, | poles. | Again
- laeL baē ũñ teũn te't teL kūt yae nī teũn te't te bīe
 ten | poles. | They went | they say. | Poles | they carried
- 6 yae nī k'aē te'te bīe yae nī kacte te'te bīe yae nī
 they say. | Arrows | they took | they say. | Knives | they took | they say.
- te'nũl kūt yae nī Le neē haē teũn da te ga bīe yae nī
 They came there | they say. | All | poles | took up | they say.
- 8 gē qō yae nī teō yī haē gē qō yae nī gē te'añ yae nī
 They speared | they say. | Again | they speared | they say. | They shot |
 they say.
- gē qō yae nī gē qō yae nī gē te'añ yae nī gē qō yae nī
 They speared | they say. | They speared | they say. | They shot | they say. |
 They speared | they say.
- 10 kac kīts yīst'āts yae nī gē qō yae nī kac kīts yīst'āts
 Old man | cut it | they say. | He speared | they say. | Old man | cut it
- yae nī tca heL ceg yae nī ō deē bũL tō na neL sīe
 they say. | It squealed | they say. | Its horn | with | water | it struck
- 12 yae nī be dũñ yae nī ts'īe te'en yīc yae nī ō deē bũL
 they say. | It died | they say. | Brush | it broke | they say, | its horn | with.
- kwōñe gũL k'añ yae nī ō na gē lūt yae nī ō sīe
 Fire | was burning | they say. | Around it was burned | they say. | Its
 head
- 14 k'wūt ō nī teūt gũL k'añ yae nī ō teī k'wūt gũL k'añ
 on | its middle | was fire | they say. | Its tail on | was fire
- yae nī na hes tya yae nī na ũn tya yae nī ye bīe tee'
 they say. | He started back | they say. | He came back | they say. | House in |
 he cried
- 16 yae nī Le neē haē dō haē djañ nō na t nec bũñ tō n tee'e
 they say, | all. | "Not | here | we will live. | Water | is bad.
- kwe t nũñ tō n tee'e laeL baē ũñ na hes tyai yae nī
 After this | water | is bad." | Ten | went back | they say.
- 18 k'wũn nal k'añ teō yī haē ō sīe k'wũn nal k'añ yae nī
 On it was fire again | they say. | Again | its head | on it was fire again |
 they say.

- ō teī k'wûn nal k'añ ya^εnī na hes t ya ya^εnī ye bī^ε ũñ^ε
 Its tail | on was fire again | they say. | He went home | they say | house in.
- nas dûl k'an ya^εn ya^εnī na sañ ya^εnī wakw na sañ 2
 "We will build fire again" | they said | they say. | They moved | they say. |
 Away | they moved
- ya^εnī na hes t ya ya^εnī k'wûn nal k'añ ya^εnī o sī^ε-
 they say. | He went back | they say. | On it was fire again | they say. | Its
 head on
- k'wût' nal k'añ ya^εnī ts'ûs nō^ε ô lût ya^εnī na hes- 4
 was fire again | they say. | Mountain | they burned | they say. | He went
 back
- t ya ya^εnī cōñ ô lût kwān ya^εnī tele bī^ε ye teō gē-
 they say. | Well | it was burned | they say. | Sack in | he put it in
- bī^ε ya^εnī na he l t kût ya^εnī gēs sût ya^εnī ba gûn ũñ 6
 they say. | They went back | they say. | He pounded it | they say. | Coast to
- te giñ ya^εnī teō bāg na nec teō bāg gûl te'ĩñ ya^εnī
 he carried it | they say. | Poison | Indian | poison | was made | they say.
- be dûñ ya^εnī Le ne^ε ha^ε bī ye^ε slīñ^ε ya^εnī 8
 Died | they say | all. | Theirs | it became | they say.

kwûn Lañ

All.

XXVI.—THE DANCING ELK.

- tō nai k'te qō ya^εnī sin te kwût kakw wōl kāl
 Fish | they speared | they say | Redwood creek. | "Quickly | walk"
- ya^εn ya^εnī dō ye he^ε e nīkts gûc cal na dûl yīc teũñ 10
 they said | they say. | "I am tired. | Slowly | I walk. | We will rest | tree
- ũ ye tō nai n dō^ε ũñ gī nān dûl^ε a^ε sin te kwût ăl ôl-
 under. | Fish | are none. | We will make dam, | Redwood creek. | Wood |
 make.
- teī k'ũñ^ε ô' k'ũñ^ε na nûn^ε ai^ε bûl gûl li^ε bûñ năk ka^ε 12
 Withes | twist. | Dam | with them | will be tied. | Two
- ô' k'ũñ^ε te'in ya^εnī he ũ^ε c gī na ũñ gī de k'a tō nai
 twist" | he said | they say. | "Yes." | "I am hungry. | Here | fish
- tûn t'as sk'e^ε ta teûm mûl se kwōñ^ε dûñ nō' lie k'at- 14
 cut. | Soup | cook. | Stones | fire place | put in. | Soon
- de^ε tō nai 1 a mûn kwûc ka^ε te'ô' yañ ũs t'e ye ka^ε
 fish | will be many I guess. | Come, | eat. | It is cooked. | Come,

- te'ô' yañ he ù^ε c la^ε tûc teût tō nai na gûl lē ge hai-
eat." | "Yes, | my hands | I wash. | Fish | is swimming | here from north
- 2 ða^ε ûñ cī ûc qōt te'ĩñ ya^ε nī wai te' gûn get ya^ε nī
I, | I will spear it," | he said | they say. | He struck over | they say.
- nạk ka^ε tō nai be nûl lē^ε ya^ε nī nạk ka^ε la^ε ha^ε gẹ qōt
Two | fish | swam by | they say | two. | One only | he speared
- 4 ya^ε nī yīs kan ya^ε nī c gī yal cī he ù^ε n tûl lal ka^ε
they say. | It was day | they say. | "I am sleepy, | I" | "Yes, | you sleep. |
Well
- ạl ôc lạn cī he ù^ε ạl ô' lạn
wood | I will get | I." | "Yes | wood | get."
- 6 tạt te'ûs yai ne^ε k'wût ða te' tes iñ^ε ya^ε nī kat kwûl-
He went from the creek. | Bank on | he looked | they say. | "There | I
guess
- lûc ges teō te'in ya^ε nī la^ε L ba^ε ûñ teō yī ha^ε la^ε L-
elk," | he said | they say. | Ten | again | ten
- 8 ba^ε ûñ te'e^ε n ya ya^ε nī ka^ε na hûc ða wûn kûc nûc
came out | they say. | "Well, | I will go back | I will tell them,"
- te'in ya^ε nī nī ī ges teō te'e^ε nī nai lañ ô' t gûc s kīk
he said | they say. | "Say | elk | came out | many. | Look. | Boys
- 10 ka^ε ô ðûg ge^ε l^ε ûñ ha^ε ðan tē ca mûñ k'a^ε n ðō ye
come, | we will look." | "It is so." | "What will be, | arrows | are none."
ðō ha^ε ðûl le tē le la kwa nō l iñ^ε tō nai ka nō tē ðō ye
"We will do nothing. | Just | look at them. | Fish | look for." | "No,
- 12 ô te'ûñ^ε ûc teat ðō ðō ha^ε û te'ûñ^ε ûl teạt te'in
to them | I will shout." | "No, | do not | to them | shout," | he said
- ya^ε nī ô te'ûñ^ε ûc teạt tē le he ù^ε ô te'ûñ^ε ûl teạt nûn-
tney say. | "To them | I will shout." | "Yes, | to them | shout." | "You
dance
- 14 ðac ya^ε nī ca nûn ðac
they say, | for me | dance."
- ges teō Le ne^ε ha^ε nō t gûn taL ya^ε nī kw ne gûl iñ^ε
Elk | all | were standing | they say. | They looked at him.
- 16 L ta tes ya ne^ε û nō^ε n gûn ðac ya^ε nī te'e^ε n t ðac ya^ε nī
They intermingled. | Hill behind | they danced | they say. | They danced out |
they say.
- ne^ε û nō^ε ha^ε ðûl nīk' bûl ôn t gûc ô te'ûñ^ε ûl teạt-
Hill behind only | whistle | with. | "Look at them. | To them | you shouted;
- 18 kwan L ta' kī nûn Liñ^ε te'in ya^ε nī nạk ka^ε teL^ε ûts
different things | you look at" | he said | they say. | Two | ran off

ya^ε nī dō te cūl dāc tē le te'in ya^ε nī L teūc t gūn nāl-
they say. | "I will not go," | he said | they say. | Dust | flew around

tsūt ya^ε nī ges teō n gūn da cīt ta dji tsūn te sōL de^ε 2
they say | elk | danced because. | "Why | do you run off?"

te'in ya^ε nī La^ε ha^ε n dūl iñ^ε de^ε de na nōL kūt dī dji
he said | they say. | "One only | we will see | here | you come back." |
"What

ōL sañ tsūn te sōL de^ε nūc iñ^ε tē le dō te cūl dāc tē le dañ^ε 4
you see?" | "You ran off. | I will look. | I will not run off." | "Long ago

cō^ε wa na te' nē i ne te'in ya^ε nī La^ε ha^ε te'e^ε n ya
in vain | I tried to stop you" | he said | they say. | One only | came out

ya^ε nī ges teō te'ek ū t'a nī bŭL te'e^ε n dāc ya^ε nī 6
they say, | elk | woman. | Her dress | with | she danced out | they say.

teō yī ha^ε nāk ka^ε dūl nīk'²⁰⁴ bŭL te'ūt djoL ya ges ʔa^ε
Again | two | whistles | with | noise | was

ya^ε nī ū tea^ε nūc iñ^ε tē le ha ge ō de^ε bŭL n gūn dāc 8
they say. | "Her apron | I will see." | Long time | its horn | with | it
danced

ya^ε nī bañ ū de^ε n dō^ε ya^ε nī n cōñ gŭL teat ya^ε nī
they say. | Doe | its horn | was not | they say. | Well | they (elk) shouted |
they say

Le ne^ε ha^ε hai wūñ tsūn teL dē^ε ya^ε nī La^ε ha^ε na nec 10
all. | The | some | ran off | they say. | One only | man

yī nēl iñ^ε ya^ε nī La^ε ha^ε ges teō tak'dūñ t gūn nais ʔañ
looked | they say, | one only. | Elk | three times | turned around

ū sī^ε n dō i t gūn na sī^ε ya^ε nī sī^ε t gūn nais ʔa nit 12
its head | was not | turned heads | they say, | head | he turned around when.

na gī²⁰⁵ da te't te mīl ya^ε nī nūn ka dūñ s'ūl tiñ^ε k'a^ε
Quivers | they picked up | they say | men. | Bows | arrows

da te't te mīl ya^ε nī Le ne^ε ha^ε gŭL teat ya^ε nī n gūn da- 14
they picked up | they say. | All | shouted | they say. | They danced when

cūt La ha^ε ta ye gūn nac ya^ε nī ts'i^ε ū nō^ε gŭL le
one at a time | went in | they say. | Brush | behind | became

ya^ε nī ges teō teō yī ha^ε ts'i^ε ū nō^ε tak'ta ye gūn ya 16
they say, | elk. | Again | brush | behind | three at a time | went in

ya^ε nī la^ε sa nī ye gūn ya ya^ε nī ts'i^ε ū nō^ε yī ban La^ε.
they say. | Five | went in | they say. | Brush | behind | six.

²⁰⁴ Perhaps the root -nī "to speak, to make a noise" with a suffix.

²⁰⁵ Cf. Hupa xōn na we "his quiver" (I, 96, 13).

ha^ε teō yī ha^ε ye gūn ya ya^ε nī yī ban nək ka^ε ts'ī^ε
Again | went in | they say | seven. | Brush

- 2 ū nō^ε la^εL ba^ε ũñ ye gūn ya ya^ε nī hai ũñ ha^ε ts'ī^ε ū nō^ε
behind | ten | went in | they say, | same place | brush | behind

kwōc ū nō^ε
whitethorn | behind.

- 4 na nec te'e nal kūt na nec ya^ε nīL iñ^ε ya^ε nī da ya^ε-
People | came out, | people | they looked at | they say. | "What did they
do?"

t'iñ ge ya^εn ya^ε nī cōñ kē nūn dāc ya^εn ya^ε nī he ũ^ε
they asked | they say. | "Well | they danced?" | they asked | they say. |
"Yes,

- 6 coñk' nūn da cī Lañ L ta' kī nīc ī ne tea^ε bŭL n gūn-
well | they danced. | Many | different ways | I saw. | Dress with | they
danced.

da ce k'a^ε bŭL n gūn da ce ya^ε dō mŭn ne ū de^ε kō wŭn yan
Arrows with | they danced. | They grew small. | Their horns | grew,

- 8 n gūn tea g gī dō ha^ε cō dōL kūt²⁰⁶ dañ^ε kŭc te sō' na ye dō ha^ε-
became large. | Do not ask me. | Long ago | you ran off. | You did not look."

ne wōL ī ne La kit a dō' ne kwān nāñ kw t nŭñ L ta' kī dō ha^ε-
"For nothing | you talk. | Next time | different ways | you must not shout

- 10 ōL tea bŭñ ū te' ũñ^ε na cōL na bŭñ dact ya cō de^ε cōñ kī nēL-
close to them." | "You must examine me, | if anything is wrong. | Well
you look.

ī ne cī ye^ε te'an L kŭn ąnt' ē hit cōñk' n gūn da ce dō-
My | food | is sweet | because. | Well | they danced. | Do not ask me.

- 12 ha^ε cō dōL kūt kwŭn Lāñ ye n hŭL kwīL nŭk dān Lāñ gi tō-
That is all | I have told you. | How many | fish

nai sō' qōt n dō ye la^εL ba^ε ũñ s dŭk qō de teō yī ha^ε
you spear?" | "None. | Ten | we speared. | Again

- 14 n he naiL ka tē le he ũ^ε ąl ōL teī be na dŭl ɛ ai^ε tō nai
we will pass the night." | "Yes, | wood | you make. | We will try again. |
Fish

te'n nōL t' ąs k' ąt de^ε nōn dŭL kwŭc he ũ^ε te'n nŭt dŭl t' ąs
cut up. | Soon | will come probably." | "Yes, | we will cut

- 16 tō nai gŭL geL^ε ya^ε nī tō nai ya^ε te' ōñ ge ya^ε nī Lañ
fish." | It was evening | they say. | Fish | they speared | they say. | Many

ge qōt ya^ε nī dakw yīs kạn ya^ε nī
they speared | they say. | Nearly | it was day | they say.

²⁰⁶ Cf. Hupa root -xūt "to ask, to question" (III, 252).

- ka^ε na te't tōL geL k'ûm mûL nai dût yaL ye bī^ε ûñ^ε
 "Come, | make up the loads | withes with. | We will go home | house to.
- ne^ε nes se te'te bī^ε ya^ε nī ye līn dūñ kakw na ōL t- 2
 Land | is far." | They carried them | they say, | Yelindiñ. | "Quickly | walk
 back.
- kûL dạn te cō^ε ū leñ nō' ta gūñ nal t kût ya^ε nī ye bī^ε
 Something | may have happened | our home." | They came back | they say |
 house in.
- n dō ye ges teō ū te'ûñ^ε gûl tea dût n gûn da ce sa' dūñ- 4
 "None. | Elk | at | he shouted when | they danced. | Alone
- ha^ε nīc ī ne tsûn teL dē lût sa' dūñ ha^ε hai hīt dō ha^ε ka-
 I looked, | they ran off when | alone. | Nevertheless | I wasn't sick.
- kō sī le ge dō ha^ε ka kō sī le ge hai hīt tō nai n dō ye nāk- 6
 I wasn't sick | on account of that. | Fish | were not. | Two
- ka^ε n hes ka nī nạn dût t ya ye
 we spent the night. | We came home."
- hō ta teō yī ha^ε na dût yac tē le ta cō de^ε k'an cañ 8
 Then, | "Again | we will go back | sometime. | This time
- tō nai lan nō le kwûc yōñ s'ûs da bûñ dja^ε L ta' kī
 fish | many | will be probably. | That fellow | must stay. | Different ways
- Lañ dūL tein cō e la^ε ba^ε ûñ te dût ya dja^ε kw t nūñ 10
 much | he bothers. | Ten | we will go. | Next time
- tak' n he nai yōL ka dja^ε te'ûn t'an ō'sût tût de bûL tel-
 three | we will spend the night. | Acorns | pound. | We will need to carry
 them."
- bûñ he ū^ε kwa dūL le tē le bī^ε nō gûL Lek ya^ε nī sk'e^ε 12
 "Yes, | we will do that." | They soaked | they say | mush.
- Le ne^ε ha^ε te'ō' sût te'ûn t'añ tō nai ōn dūL lạn tē le
 "All | you pound | acorns. | Fish | we will go after.
- t'ûs tē gûc geL tē le kī tsa^ε wō' tēL bûñ tai te't bûL bûñ 14
 Dough | I will carry. | Basket-pot | you must carry | will cook it.
- nīn la^ε gûn eL tē le Le ne^ε ha^ε tût dūg ge^ε wûñ t'ûst²⁰⁷
 You | too | you carry. | All | we will carry. | Some | dough
- tōL te la ce^ε te'wō' bûL wûñ te't tūg gañ tēt bī^ε 16
 you make | buckeye. | You carry | some | mouldy acorns." | It rained
- ya^ε nī dō ha^ε te't teL kût ya^ε nī tạc cō de^ε nīñ yan de^ε
 they say. | They didn't go | they say. | "Sometime | clears off when

²⁰⁷ Cf. Hupa kit tast (I, 28).

tût dī ya dja^ε n dûl iñ^ε le ne^ε ha^ε nō' il niñ yañ kwañ ûñ gī
we will go. | We will look. | All | you stay. | It has cleared off."

- 2 ka^ε gût dī yaL le ne^ε ha^ε bel kats niñ te'ō' bûL
"Come, | we will go, | all. | Spear | you | carry.

te'kak' la^ε wō' geL dje' la^ε na te'ōL geL wō' geL
Net | another | you carry. | Pitchwood | another | let him carry. | Carry
them."

- 4 te'teL kût ya^ε nī ka^ε kû wōL kaL ne^ε nēse n dût ya
They went | they say. | "Well | walk. | Land | is far. | We go

kakw te'in ya^ε nī na niñ ^εai^ε kûn dûnte ya^εs liñ^ε
fast," | he said | they say. | Dam | close | they became

- 6 ya^ε nī te'n nûl kût ya^ε nī ɬl ōL teī c kīk ûc yīt tōt-
they say. | They came there | they say. | "Wood | make, | my children. | I
will make a house. | It may rain,"

bûL ûñ te'in ya^ε nī s'ûs yī^ε ya^ε nī ɬl ya^εL teī ya^ε nī
he said | they say. | He made a house | they say. | Wood | they made | they
say.

- 8 k'at de^ε tō nai lan nō le bûñ ɬl ōL teī
"Soon | fish | many | will be. | Wood | you make."

hō ta gûL geL^ε ya^ε nī na nin ^εai^ε k'wût ōL k'añ gûL-
Then | it was evening | they say. | "Dam on | make a fire. | It is evening.

- 10 gelle ka^ε ōL k'añ te'in ya^ε nī te'kak' ya gē kan
Well, | build a fire," | he said | they say. | Net | he put in

ya^ε nī tō nai bûñ bel ke^ε k'wûn nō' lie bel kəts tō nai
they say, | fish | for. | "Spear-point | put on | pole. | Fish

- 12 na ōn te le kwûc hō ta tō nai nûn te lē ya^ε nī ges ûñ-
may come." | Then | fish | came | they say. | "Black salmon | spear."

qōt tō nai hō ta s'ûs qō ya^ε nī te'kak' nō' tīc te'in
Fish | then | he speared | they say. | "Net | hold" | he said

- 14 ya^ε nī dō ya^ε kac ya^ε nī be nûl le²⁰⁸ ya^ε nī tō nai ō' kan
they say. | They didn't net it | they say. | It swam in | they say. | "Fish |
net.

tō nai wûñ c gī na e ta't'as te'in ya^ε nī La^ε ha^ε
Fish | for | I am hungry. | Cut it," | he said | they say. | One

- 16 na nec he ū^ε bec na^ε de k'a tast'ats ya^ε nī te'-
man, | "Yes, | I roast it." | There | he cut it | they say. | He washed it

na te'ûs de ya^ε nī tō bī^ε de tûc tē lit de t gûn ^εañ ya^ε nī
they say, | water in. | "I will roast it." | He put it in the fire | they say

²⁰⁸ be- "along the shore, against."

kwōn^ε dūñ ta te'ō' bûL ûs t'e ye kwûl lûc ûñ tō nai ûs t'e-
fire place. | "Cook soup." | "It is done I guess, | fish | is done I guess."

ye kwûl lûc ûñ ta te'ō' bîl^ε ya^ε nî ka^ε na te' dūl tean 2
They cooked soup | they say. | "Come, | we will eat,

ûs t'e ye c kîk te'in ya^ε nî na t gûs tean ya^ε nî ka^ε
it is cooked, | my children," | he said | they say. | They ate | they say. |
"Come,

te sō' iñ^ε tō nai a te gûñ na ōn te le ûñ^ε ya^ε n ya^ε nî 4
look. | Fish | around yourselves | might come," | they said | they say.

bî ke nûn teût teûm meL yîts²⁰⁰ nōL iñ hî tō lōs kwûc te'-
"Net string | stick tied with | look at. | It is pulling I guess. | I have eaten
enough,"

gî teag ge te'in ya^ε nî cî La^ε te' gî teag ge te'in 6
he said | they say. | "I | too | I have eaten enough" | he said

ya^ε nî hō ta ka^ε ka hes dî iñ^ε te'in ya^ε nî tō nai gē qō
they say. | Then | "Well, | we will look for them," | he said | they say. |
Fish | he speared

ya^ε nî hai Le^ε nûn dūl la^ε L ba^ε ûñ gē qō ya^ε nî 8
they say. | That | night | they came, | ten | they speared | they say,

tō nai
fish.

yis kạn ya^ε nî na dût yaL ye bî^ε ûñ^ε tō nai gûn- 10
It was day | they say. | "We will go home | house to. | Fish | are many."

la nî te' te bîl^ε ya^ε nî ye bî^ε ûñ^ε kakw na wō' dūL
They carried them | they say | house to. | "Quickly | you go,"

ya^ε n ya^ε nî ne^ε nē se ts'ûs nō^ε n teag ge kûn dūñ 12
they said | they say. | "Land | is far. | Mountain | is large. | Close

nas dūl lî ne nal t kût ya^ε nî ye bî^ε kwûn lañ dañ^ε ûñ
we are." | They came back | they say | house in | all. | "Already

sk'e^ε ta te sō' bîl^ε te'in ya^ε nî dō ye dō tai te' dūb bûl le 14
mush | you have cooked?" | he asked | they say. | "No, | we have not
cooked,"

tō nai bec na^ε te'in ya^ε nî na nec lañ kwûn lan ha^ε
"Fish | I will roast," | he said | they say. | People | many | all

yî bî^ε ta' tō nai de tē gē añ ya^ε nî sk'e^ε ûs t'e ye 16
houses among | fish | they roasted | they say. | "Mush | is cooked

²⁰⁰ These two words refer to a string coming up from the body of the net to which a small stick is tied, the moving of which gives warning of the presence of a fish in the net.

gûn t'ê ka^ε te'ô' yān dō wō' he^ε e ne^ε n tca' dūñ na hes-
now. | Come | eat." | "You are tired | country large | you have come be-
cause.

- 2 sō' t ya hû^t ya^ε n tō' lā^L n te sī lal tel lān sk'e^ε n teag
Go to sleep. | I will sleep | much | mush | large

te gī^L tse gû^t

I have eaten because."

kwûn lāñ

All.

XXVII.—COYOTES SEEN FISHING.

- 4 tō nai ya^ε te' te qō^t kai hī^t ya^ε nī bel kats ya^ε he^L-
Fish | they were spearing | winter time | they say. | Spear shaft | they
made

teīn ya^ε nī be nic cō ya^ε gû^L la' ya^ε nī bel get dje'
they say. | Prongs | they fixed | they say. | Spear-point | pitch

- 6 k'we ya^ε he^L t'añ ya^ε nī ya^ε sk'añ kwōñ^ε se de tga^ε añ
they stuck on | they say. | They had a fire. | Fire | stones | they put in

ya^ε nī ka^ε tūt dūt ya he ū^ε te'in ya^ε nī na nū^L kūt
they say. | "Come, | let us go." | "Yes," | he said | they say. | They
crossed

- 8 tan teō te' nūñ il ya^ε nī teūn ū ye na nec gû^L sān
river. | They sat down | they say, | tree under. | Person | was seen

ya^ε nī la^ε ha^ε dan ca ũñ te'in ya^ε nī ī dakw kwūc
they say. | One, | "Who is it?" | he said | they say. | "Yuki | probably."

- 10 dō ī dakw ũñ gī ya^ε L gai ũñ gī bel kats cōñk' gû^t-
"Not | Yuki | it is. | They are white. | Shaft | well | is blackened.

Lūt ũñ gī kw nō^L lĩñ^ε te'in ya^ε nī teō yī ha^ε la^ε ha^ε ts'ī^ε-
Look at him," | he said | they say. | Again | one | brush in

- 12 bī^ε te'e^ε n ya ya^ε nī dan cañ te'in ya^ε nī dō na-
came out | they say. | "Who is it?" | he said | they say. | "Not | a person

nec ũñ gī kwū^L lūc nō^L lĩñ^ε n cōñk' teō yī ha^ε te'e^ε n ya
is I think. | Look, | well." | Again | came out

- 14 ya^ε nī bel kats te'e^ε n tñ ya^ε nī ba hañ kwū^L lūc ũñ gī
they say. | Spear-shaft | he took out | they say. | "War | I think it is,"

te'in ya^ε nī lañ tō nai ya^ε s qō^t kwañ ya^ε nī kūc gû^L-
he said | they say. | Many | fish | they had speared | they say. | They were
found

- 16 sān ya^ε nī tō nai na būn yō^L ya^ε nī s'ūs qō ya^ε nī
they say. | Fish | they drove | they say. | He speared it | they say.

nûn neL gal^ε ya^ε nī ō dji te'is tûk ya^ε nī bel get te'e-
He beat it | they say. | He killed it | they say. | Spear point | he took out

nañ ʔañ ya^ε nī dō na nec ũñ gī te'sī teũñ kwûl lûc ũñ- 2
they say. | "Not person, | it is, | Coyote | it appears to be."

gī teō yī ha^ε naḡ ka^ε te'eñ ya ya^ε nī teō yī ha^ε tak'
Again | two | came out | they say. | Again | three

te'eñ ya ya^ε nī tsûn teL dele ya^ε nī kûc ō' t ge^ε te'sī- 4
came out | they say. | They ran away | they say. | "Look at them." | Coyotes

teũñ kwañ ũñ gī
they are.

nō wan nō yī tag ũñ gī na nec nō nûc sũñ ũt ya^ε n ya^ε- 6
"I mistook you. | People | I thought you" | they said | they say.

nī te'sī teũñ ye kwañ nañ ō teon dût teañ kûc na dja^ε
"Coyotes are." | "We will leave them." | "I want to live,

s teũñ ka nai nûs sañ hīt' te'in ya^ε nī cī La^ε kwāc- 8
my uncle, | I found you notwithstanding," | he said | they say. | "I, | too, |
I do that.

t'ī ne teũñ ta' na diē tea ne hai kw nûc sũn ne ō dai^ε
Trees among | I eat. | That | I know, | outside

na gī yai Le^ε et dō ha^ε wān kw dũl nûk kwûc dō ha^ε n tce^ε- 10
I walk | night at. | We will not tell it. | Let it not be bad,

mûn dja^ε nō dũl sañ hīt' dō dũn tē tē le tō nai te'ō ke bûn-
we saw you because. | It will be nothing. | Fish | may spear places

dja^ε ta' dō ha^ε dī ũn te'ũñ dō ha^ε kan dī tē kwûc te'ō ya- 12
not this toward | we will not look. | He may eat it.

mũñ tein nō^ε dō dan cō^ε n hũl sũs ha gī na ca^ε dja^ε
Hide it. | Nobody | see you. | Long time | may I walk.

dō ha^ε ka kwûc le dja^ε n dũl sañ hīt' n cō mûn dja^ε cī ye^ε 14
I will not be sick | we saw you because. | Let be well | my

te'ek dō ha^ε ka kō le dja^ε ye bī^ε na nī t ya de^ε k'at de^ε
wife. | Do not let her be sick, | house in | I come back if. | Soon

dī cō^ε kûn dũñ ō yaets ōL san ne te'añ ta teũt te'añ 16
something | close by | little | you will find (?). | Food | cooked | food

nō k' tũl bũl dō kakw dũl lē bũñ dō ha^ε ye bī^ε ta' wān-
we will put on ground. | We will not get sick. | Not | houses among | you
must tell.

kwōL nûk bũñ dō ha^ε teō yī ha^ε hai kwût dō ha^ε tō nai 18
Not | again | that | stream | not | fish

ō nō' la mũñ ha yī hai kwût ya^ε te'ō ge bũñ dja^ε kw t nũñ
you must go after. | Those | that | stream | they may spear. | Next time

dī ta' tō nai La ne ō teō nō teic būñ hai kwût dūl teik-
this side | fish | many. | You must leave | this | stream, | Yellow-pine hill |
stream."

- 2 nūn sūñ kwût te'añ nō tea ga bilē yaē nī dī te'añ nōn-
Food | they left | they say. | "This | food | we put down,

da ʼañ s teūñ ka nai dūl sa nit te'an wān da ʼa ne sa'-
my uncle | we found because. | Food | we give him. | Alone

- 4 dūn k'wa na dūl teañ kwañ
he will eat it."

kwûn Lañ
All.

XXVIII.—COYOTES SET FIRES FOR GRASSHOPPERS.

dī de° Lañ na nec tes ya yaē nī sen tcag Le° kī se-
North | many | people | came | they say. | Rock large | they were going
to trade.

- 6 tē lit k'a° ū le° Le te'ōñ ket yaē nī beL Le te'ōñ ke
Arrows, | baskets | they traded | they say. | Rope | they traded

yaē nī t'e° Le te'ōñ ke yaē nī te'nūn dac Le° nes dūñ
they say. | Blankets | they traded | they say. | They danced. | Night | long,

- 8 djīn teō yaē nūn dac yaē nī ī dakw te'nūn dac yaē nī
fully day | they danced | they say. | Wailaki | danced | they say.

te'yañ kī yō° būL k'a° s'ūL tiñ° mūL La° ha° yīL kai
Women | beads | with, | arrows | bows | with | one | morning

- 10 La° djiñ te'nūn dac yaē nī nāk ka° na nec te'el lē
one | day | they danced | they say. | Two | people | sang

yaē nī Lañ nūn dac yaē nī ō sī° bī° tee ʼañ būL
they say. | Many | danced | they say, | head | taken off | with.

- 12 ka° kwûn Lañ dō ye he° beL ke° nai dūt yaL he ū°
"Well, | enough. | I am tired. | It is finished. | We will go back." |
"Yes,

teō yī ha° n dūt dac k'at de° te'na del teañ k'at de° na-
again | we will dance. | Soon | we eat. | Soon | let us go home.

- 14 dūt t ya dja° na' kē Le ne° ha° na dūt t yac tel būñ kō-
Swim | all, | we may go back. | It is warm.

wûn sūl le ts'yañ kī nō' sī° te'e naL dūL ō yaets kō-
Women | your heads | comb. | Little | it is cold when

- 16 wûn tūn de° nō wōL kəL būñ hai nūk' tsūs na° ō na wō'-
you must go back. | Here south | yellowjackets | you must smoke.

yō būñ slūs lañ ò djī òl tūk būñ nūñ ka dūñ in tee^e
Ground-squirrels | many | you must kill. | Men | deer

nai gī gal būñ nō' wa ka cōñk' te sō' ī nūt L^e gūc La ne 2
must kill. | About yourselves | well | you look. | Rattlesnakes | are many.

dō ha^e ts'ī^e bī^e te gate dō ha^e yī he yac būñ nō nī n tee^e e
Not | brush in | wander. | You must not go in. | Grizzlies | are bad.

dō ha^e Lō' teac būñ L ga dūnte in tee^e ò nō' La būñ 4
You must not shoot each other. | Keep separated. | Deer | you must shoot.

sa' dūñ k'wa ts'yañ kī ca nī na gat daL būñ nō-
Alone | women | only | must walk back | away from us.

wakw wūn būL na hōL t kūt ne^e n cōn ta' nō na dūn- 6
Some | with | you go back. | Place | good | we camp,

nīc ne^e kwūn tea' ta^e lān tē le na nec tō n cōn dūñ na-
place large. | Will be many | people. | Water good place | camp.

nō' sāt na nec nōn k' tein lān ta' ha^e na nec ya mūñ 8
People | tarweed | much places | people | must eat.

k'ai^e na kwōL ye ts'yañ kī yī nūñ ka dūñ yī in tee^e kai-
Hazelnuts | gather | women. | Men | deer | must look for.

n te būñ wūñ te't tōL dē^e dja^e te'añ la mūñ dja^e gūL- 10
Some | cook. | Food | let be much. | Evening when

gel^e būL nan dūt ya kwūc ts'yañ kī djīñ teō na nōL kəb-
we will come back. | Women | yet day | you must come back.

būñ te'añ ta' teq būñ lañ L ta' kits 12
Food | you must cook, | many | kinds."

na sañ hai da^e ūñ na nan yīñ sen tea' kwūt na nan yīñ
They moved | this way. | They crossed | rock-large creek. | They crossed

yīte s'ūL tiñ kwūt dan cō^e nais Lūt sai sante bī^e ē he 14
Ten-mile creek. | "Who | has burned over | lower pasture?" | "That is so,

ka^e ò dūg ge^e ya^en ya^e nī he ū^e tūt dūt ya kwōñ^e
well, | we will look," | they said | they say. | "Yes, | we will go." | Fire

n teag gūL lūt ya^e nī Lō' dō dan cō^e ya^e L sūs ya^e nī 16
large | was burning | they say, | grass. | Nobody | they saw | they say.

na dūl yīc dja^e dan cō^e kwūc ka hes dī iñ^e yō ōñ La^e ha^e
"We will rest. | Somebody I guess. | We will look. | Over there | one

dan cō^e te'qal ūñ gī k'a^e te' gūL lel ūñ gī dan cañ yī 18
somebody | is walking. | Arrow | he is carrying. | Who can it be?

ka^e kwōtsūn tī dūL dō ye te'sī teūn kwūL lūc ee a dīts
Come, | we will run off.'" | "No. | Coyote | it looks like. | Grasshoppers

- te' tañ ûñ gī dō hũñ kwûl lûc ûñ gī dō ûñ gī te'sī teûn
he eats. | Not | him | it looks like. | It is not. | Coyote
- 2 kwûl lûc ûñ gī ka^ε kw ts'ûñ^ε kûn nûc yīc dja^ε te'in
it looks like. | Well, | to him | I will talk," | he said
- ya^ε nī he û^ε kw te'ûñ^ε kwī nûn yīc kw nût dûl iñ^ε dan-
they say. | "Yes, | to him | you will talk. | We will look at him. | Who
- 4 djī na sôl lûk kwañ dō te' ke nēc ûñ gī dō na nec ûñ gī
you have burned?" | "He doesn't speak. | Not | person | it is.
- hai na te' sin ûñ gī te' tel'ûts ûñ gī la^ε sa nī kwañ ya^ε.
There | he stands. | They run off.'" | Five | were | they say.
- 6 nī te'sī teûn a dīts k'te bīl^ε ya^ε nī te lee bī^ε tsûn tel-
Coyote | grasshoppers | picked | they say, | sack in. | They ran off
- del^ε ya^ε nī ha yī tûts n gûn dō^ε ya^ε nī te'sī teûñ
they say. | Their | canes | were not | they say. | Coyotes
- 8 cañ kûc tes nai ya^ε nī la^ε sa nī
only | ran off | they say, | five.

kwûn Lạñ

All.

XXIX.—WATER-PEOPLE AND THE ELK.

- ges teō gûl sạn ya^ε nī hai kwûn tel bī^ε yī ûn teûñ
Elk | was found | they say. | This | valley in | this way
- 10 kạl ya^ε nī bûn tī gī yō ya^ε nī dôn he^ε kwạn ya^ε nī te-
was walking | they say. | They chased it | they say. | It was tired | they
say. | It ran in water
- nôl'ûts ya^ε nī kwûn ye gûl la ya^ε nī Lạñ na nec dạn-
they say. | It sunk | they say. | Many | people, | "What will be?
- 12 te ca mûñ ges teō kwûn ye gûl lat ya^ε n ya^ε nī
Elk | has sunk," | they said | they say.
- na nec la^ε ha^ε nûn dục s'ûs da²⁰⁷ ya^ε nī hũñ
Person | one | was courting there | they say. | He
- 14 te' nûn ya ya^ε nī kwûn ye te' gûl lē ya^ε nī ka na gûl lē
came | they say. | He dived | they say. | He came up
- ya^ε nī beL lel yīts ya^ε nī Lạñ kwûn ye te' gûl lē ya^ε nī
they say. | Rope | he tied together | they say, | many. | He dived | they say.
- 16 beL bûl ũ de^ε be sīL yīts kwañ ha beL tûs lōs kwûc
"Rope | with | its horn | I tie if | rope | I will pull,"

te'in ya^enī dō k'ūñ tō kī ya hūñ dai hī dūl tiñ kwān
he said | they say. | Already | water people | had taken it

ya^enī beL te' te lōs ya^enī Le ne^e ha^e beL te ge lōs 2
they say. | Rope | he pulled repeatedly | they say. | All | rope | pulled

ya^enī hō ta ka na gūl lē ya^enī ta na s^t ya ya^enī ges-
they say. | Then | he came up | they say. | He came out of the creek | they
say. | Elk

teō ta gūt t'ats ya^enī ka na mīl^e ya^enī ye bī^e ūñ^e hō- 4
they cut up | they say. | They carried it up | they say | house to. | Then

ta na nec La^e ha^e dō kwāc na tē le tō kī ya hūñ wān nī-
man | one | "I shall not live | water-people | I swam to because,"

le get te'in ya^enī hō ta ka na mīl^e ya^enī ye bī^e 6
he said | they say. | Then | they brought it | they say | house in.

hō ta na nec La^e ha^e hai ka kōs lē ya^enī nūs k'ai ya^enī
Then | man | one | that | was sick | they say. | He was crazy | they say.

gūl gele ya^enī ō ya^etc tca kwō gūl gel lit be dūn ya^enī 8
It was evening | they say, | little. | Very it was dark when | he died | they
say

na nec yīs ka nit kō gē Lūt ya^enī
man. | It was day when | they burned him | they say.

kwūn Lāñ

All.

XXX.—RATTLESNAKE HUSBAND.

te' naL dūñ stiñ ya^enī sa' dūñ ha^e L^e gūc nūn ya 10
Adolescent girl | was lying | they say, | alone. | Rattlesnake | came

ya^enī te'ek būL te' nes tiñ ya^enī dan tcañ nes tiñ
they say. | Woman | with | he lay | they say. | "Who | lay down?"

yō nī ya^enī te' naL dūñ s'ūs wōtc ya^enī L^e gūc nūn ūs- 12
she thought | they say. | Te' naL dūñ | he tickled | they say. | Rattlesnake |
got up,

dūk k'e^e tō yī gūn tō^e ya^enī
water | he drank all | they say.

tō ōc lañ^e te'in ya^enī dān dji a nō' t'e te' naL- 14
"Water | I will get," | he said | they say. | "Who | are you?" | te'-
naL dūñ

dūñ te'in ya^enī L^e gūc ac t'ē ye te'in ya^enī Le^e
said | they say. | "Rattlesnake | I am," | he said | they say. | "Night

nūL sī tī ne dō kwūn nūn sūn ne cī ye^e te'ek a nūn t'e ye 16
with you | I lie. | You did not know it. | My | woman | you are.

dō dan cō^ε cūl sūs e dō ha^ε c gūn kī nūk būn ne ō dūn nūn
Nobody | sees me. | You must not tell about me. | You will die

- 2 wūn kw nūk de^ε yō^ε te' teL būl kwān ya^ε nī yō^ε gūt Lōñ
you tell about when." | Beads | he had hung up | they say. | Beads | woven

te' teL būl kwān ya^ε nī gūL gel lūt te' naL dūñ būl te'-
he had hung up | they say. | Evening when | te' naL dūñ | with | had lain
down

- 4 nes tiñ kwān ya^ε nī te' naL dūñ Le^ε kin nec ya^ε nī
they say. | Te' naL dūñ | night | talked | they say.

yīs kan na hes t yai kwān ya^ε nī yīs kan na ūn t yai kwān
It was day | he had gone home | they say. | Morning | he had come back

- 6 ya^ε nī kī tsa^ε da sit dūn tañ tō te' ūñ^ε ōñ gūl lañ te' ek
they say. | Basket-pot | was standing. | Water toward | he brought | woman

ba
for.

- 8 na hes t yai gūL gel^ε na ūn t yai Le ne^ε ha^ε na nec
He went back. | Evening. | He came back. | All | people

n tes lal lūt te' ek būl te' nes tiñ Le^ε te' naL dūñ kin-
were asleep when | woman | with | he lay down. | Night | "Te' naL dūñ | is
talking."

- 10 nec ūñ gī kw nāñ da hin teī cī ya tcete L^ε gūc act'e-
Her mother | "What you say | my girl?" | "Rattlesnake | I am.

ye na nec kūn nūc yīc ye cī ye^ε te' ek a nūn t' e ye dō-
People | I talk. | My | woman | you are. | Do not let me be killed.

- 12 ha^ε s teī gūl tūk būn dja^ε ne ō dūn nūñ s djī gūl tūk de^ε
You will die | if they kill me."

yō^ε teL sūñ ya^ε nī Lañ yō^ε yō^ε gūt Lōñ sel kūt
"Beads | were hanging | they say. | Many | beads, | beads woven, | (gold-
beads)

- 14 yō^ε L teīk yō^ε dai^ε yite nañ gūt yai ya^ε nī yō^ε te' neL iñ^ε
beads red, | beads-flowers-small. | One came home | they say. | Beads | he saw
ya^ε nī dān t cān yō^ε yī teL būl kwāñ La^ε ha^ε sī^ε bī^ε s añ
they say. | "Who | beads | hung up?" | One | hair-net

- 16 ka' teL būl ya^ε nī sne^ε būl gūl lī^ε k'a^ε naL sūs na gī-
feathers | was hanging | they say. | "My leg with is tied," | arrows | hang-
ing | quiver with
būl ya^ε nī Lō' teL sī^ε bī^ε s añ se qōt teL būl ya^ε nī
they say. | Bear grass | hat, | headdress | was hanging | they say.

- 18 kaete L tsō te le^ε bī^ε s aṇ ya^ε nī būl gūl gūs s t aṇ
Knife | blue | sack in | lay | they say. | Fire-sticks | lay

ya^εnī gûl gel^ε te'ek bûl s'ûstin ya^εnī dō ha^εstei-
they say. | Evening | woman | with | he lay | they say. | "Do not let me be
killed,"

gûl tûk bûn dja^ε te'in ya^εnī 2
he said | they say.

cī ya tcete L^εgûc dō ha^εnûn ûn dūk k'e^ε nûl nes tī ne-
"My daughter, | rattlesnake. | Do not get up. | With you | he has been
lying."

kwān nāñ dō L^εgûc ye na nec ye dō ha^εō djī ōl tûk ne ō- 4
"It is not rattlesnake. | Person it is. | Do not kill it. | 'You will die'

dûñ te'in ye L^εgûc ō djī sōl tûk de^ε ce e dûn tē le ō djī-
he said | rattlesnake | you kill if. | I shall die | you kill it if.

ōl tûk de^ε ce ō dûn nûñ te'in ya^εnī nañ gûl gal^ε L^εgûc 6
I am dying," | she said | they say. | He beat it. | Rattlesnake

ō djī gûl tûk ya^εnī te'tel gal^ε tcûm mûl ya^εnī naL gal^ε
he killed | they say. | He threw it away | stick with | they say. | "Hit
again,

na te'k'ûñ²¹⁰ ya^εnī te'ek be dûn ya^εnī dō ha^εō djī ōl- 8
it is writhing" | they say. | Woman | died | they say. | "Do not kill it'

tûk dûc nī ûñ gī te'in ya^εnī
I said," | she said | they say.

kwûn lāñ
All.

XXXI.—WATER-PANTHER.

na ka^ε na nec in tce^ε ō sī^ε te giñ ya^εnī tein nûñ^ε 10
Two | Indians | deer | heads | were carrying | they say, | stuffed heads.

bût teō gûl sañ ya^εnī na ka^ε na nec bût teō n teag in-
Panther | was seen | they say | two | Indians. | Panther big, | deer

tce^ε kō wûn tûk ya^εnī kw teī laīk' nō teī mīl^ε kwān 12
shoulders between | they say. | His tail end | it reached

ya^εnī bût teō n teag ban tō^εbī^ε bût teō tō bût teō ye nat-
they say. | Panther large, | ocean in, | panther, | water panther. | He went in

ya ya^εnī se bī^ε kō wûn nûñ ya^εnī yō ōñ te'a mī^ε 14
they say | rock in. | Ground jarred | they say | way over. | Hole in

²¹⁰ This root is used of fastening by means of a hazel withe, the name of which is also k'ûñ^ε.

ya^ε teō sūL sañ ya^ε nī ûn te'ac ya^ε Lûl siñ²¹¹ ya^ε nī be-
 they listened | they say. | "You shoot," | they told one another | they say. |
 They were afraid

- 2 nûl git ya^ε nī hai ha kwûn tē būñ ya^εn ya^ε nī
 they say. | "That | let it go," | they said | they say.

kwûn lăñ
 All.

XXXII.—MILK-SNAKE AMONG THE EELS.

ts'ĩ^ε gûl tciñ ya^ε nī la^εL ba^ε ûñ na nec al gûl tciñ
 Brush | they made | they say, | ten | persons. | Wood | they made

- 4 ya^ε nī gûl k'ăñ ya^ε nī gûL gel lit năk ka^ε nûl lē ya^ε nī
 they say. | They made fire | they say. | Evening when | two | swam there |
 they say.

La^ε ha^ε nûl lē ya^ε nī tak' nûl lē ya^ε nī la^ε sa nī
 One | swam there | they say. | Three | swam there | they say. | Five

- 6 nûl lē ya^ε nī la^εL ba^ε ûñ nûl lē ya^ε nī La^ε ha^ε nûl lē
 swam there | they say. | Ten | swam there | they say. | One | swam there

ya^ε nī n dō^ε ya^ε nī ha ge La^ε ha^ε nûl lē ya^ε nī năk-
 they say. | None was | they say. | Long time | one | swam there | they say. |
 Two

- 8 ka^ε nûl lē ya^ε nī la^εL ba^ε ûñ nûl lē ya^ε nī na dūn la^εL-
 swam there | they say. | Ten | swam there | they say. | Twenty

ba^ε ûñ lăñ nûl lē ya^ε nī ta dūL k'ûts nûl lē gût ya^ε nī
 many | swam there | they say. | Milk-snake | swam when | they say

- 10 na nec ts'ûn teL del^ε ya^ε nī năk ka^ε na nec te sin ya^ε nī
 people | ran off | they say. | Two | persons | stood in water | they say.

ta dūL k'ûts nûl lē ya^ε nī ō tsōñ gût tciñ ya^ε nī na wō'-
 Milk-snake | swam there | they say. | They left them | they say. | "Go
 home,"

- 12 daL te'in ya^ε nī na nec dō yīL kai tciñ gē tciñ be-
 he said | they say, | persons. | Not day | they quit | they were afraid be-
 cause.

nûl git ût

kwûn lăñ
 All.

²¹¹ This word was perhaps incorrectly recorded.

XXXIII.—STEALING THE BABY.

la^εL ba^ε ûñ te'yañ kī la cī^ε bī^εnō gûL leG ya^εnī skī^ε tee'
 Ten | women | buckeyes | were soaking | they say. | Baby | cried

ya^εnī de ûL tûc skī te'ek de ûL tûc skī te'in 2
 they say. | "Here | give it," | baby | woman, | "here | give it | baby," |
 she said

ya^εnī na^εae waL tīn ya^εnī tea kō wûL geL te'ek nûn-
 they say. | "Take it." | He gave it to her | they say. | Very it became dark. |
 Woman | came home

t ya ya^εnī ta tē c kī n tes laL ûñ te'in ya^εnī dañ^ε 4
 they say. | "Where | my baby? | Is it asleep?" | she said | they say. |
 "Long ago

na nīL tīñ dō c gaL tûc ûñ gī te'in ya^εnī dō c gaL tûc
 I gave it to you." | "You didn't give it to me" | she said | they say. |
 "You did not give it to me."

ka ya^εûn te dō gûL sañ ya^εnī c kī tee' ya^εnī yī se^ε 6
 They looked for it. | They did not find it | they say. | Baby | cried | they
 say. | West

tea kwûL geL bī^ε ûñ^ε bûs te lō dûn nī ya^εnī t gûn nīL
 very dark in | they say | owl | hooted | they say. | It kept hooting

ya^εnī yī se^ε nes dûñ kwûn ya yōl nes dûñ tea kwûL- 8
 they say. | West | far | they followed | far | very dark in

geL bī^ε ya^εnī kw teôn gûL teañ ya^εnī
 they say. | They left it | they say.

kwûn Lāñ
 All.

XXXIV.—THE MAN EATER.

beL na t gûL Lōn ya^εnī Le ne^ε ha^ε na nec in tee^ε 10
 Rope | they were tying | they say. | All | persons | deer

ōn gī lañ ya^εnī sa' dûñ ha^ε ts'qal ya^εnī t bûL ye-
 went after | they say. | Alone | she walked | they say. | Basket | she was
 carrying

geL ya^εnī tûts te'gûL tīL ya^εnī t bûL tal lōn te'- 12
 they say. | Cane | she walked with | they say. | Basket | soft | she carried

geL ya^εnī cī ye^ε in tee^ε te'in ya^εnī te'eL teût ya^εnī
 they say. | "My | deer" | she said | they say. | She caught him | they say.

nûn s'ûs tīñ t bûL bī^ε nōL tīñ te'tes gīñ ya^εnī teûñ kī- 14
 She took him up, | basket in | she put him, | she carried him | they say. |
 Tree bent down

bō iste ō ye ta' wa gē gūc t būL nūn te'ūL galē ō te'ūñ a
under places | carrying through | basket | she whipped | over it

- 2 ya^enī te'geL ya^enī yī dūk' teūñ ū ye wa ūn nūñ
they say. | She carried | they say | up hill. | Tree | under | she carried
through
teūn yīL teūt da kit dūL būc wūñ ha na gūt đạL yī dūk'
tree | he caught. | He embraced it. | Anyhow | she went on | up hill.

- 4 nūn te'ūL galē tūts būL ts'kōn nes ne te'in ya^enī na-
She whipped | cane | with. | She found out | she said (?) | they say. | She ran
back
gūL dal hai da ūñ cī ye^e in tee^e ta teī te'in ya^enī dī
down hill. | "My | deer | where?" | she said | they say. | This

- 6 na nec da bes ya teūn k'wūt Lūc dī teō te'gūL tal ya^enī
man | climbed on | tree on. | Rotten log | she kicked | they say.

ca kạs yai ya^enī t'e^e kư na^e ū te'ūñ a naL teōs ya^e-
Sun | came up | they say. | Blanket | her eyes | over them | she put | they say.

- 8 nī ka nō t yan na heL ẽūts ya^enī hai dūk' ya^enī
She was ashamed. | She ran back | they say, | here up | they say.

kwūn Lạñ

All.

XXXV.—DESCRIPTION OF MAN EATER.

te'n nūg gūs kū wūn dūñ ō la^e te'n neLyīl^e212 na ga-
She brings it | her home. | Its hands | she eats up | yet alive.

- 10 kwa^e ō lā^e na ka^e ha^e te'n neLyīl^e kwe^e te'n neLyīl^e La^e
Its hands | both | she eats up. | Its foot | she eats up. | Other

kwe^e te'n neLyīl^e ō na^e te'e naL ẽac na ka^e ha^e bût tee ẽac
its foot | she eats up. | Its eyes | she takes out | both. | Its intestines,

- 12 ō dji k'e^e te'n neLyīl^e ō tele^e ō dji^e te'n neLyīl^e ō des-
small intestines | she eats up. | Its liver, | its heart | she eats up. | Its lungs

ke^e te'n neLyīl^e ō sī^e te'n neLyīl^e ya^enī kwōñ^e k'wūn-
she eats up. | Its head | she eats up | they say. | Fire | she puts on

- 14 nō lac ya^enī se kwōñ^e dūñ nō la ya^enī se n tel
they say. | Stone | fire place | she puts | they say. | Stone | flat

se bī^e gūL k'an tē lit ya^enī bût teeñ ẽañ ya^enī te'neL-
rock in | she builds fire. | It blazes | they say. | She disembowels it | they
say. | She eats it up

²¹² This form seems to refer to customary action; te'n neLyāñ, below, to the single act.

- yañ ya^εnī ō te le^ε te'n neL yañ ya^εnī ō des ke^ε te'n-
they say. | Its liver | she eats up | they say. | Its lungs | she eats up
- neL yañ ya^εnī ō dji^ε te'n neL yañ ya^εnī na ti kûñ 2
they say. | Its heart | she eats up | they say. | (?)
- ya^εnī te' gûn t'ats se k'ûs teL k'wûn nōL tiñ te' gûn-
They say. | She cut it up. | Stone | flat way | she put it on. | She buried it.
- teai se bī^ε nō teL gal^ε ûs t'e ī ka na gûl lai te'ûs sai 4
Rock in | she threw it. | It is cooked. | She took it out. | She dried it
- ya^εnī da nō la ya^εnī k'wa^ε n teag ya^εnī gûL sai
they say. | She put it up | they say. | Fat | is much | they say. | It is dry.
- k'ait bûL bī^ε dañ te'is tein nō ẽñ ñiñ ya^εnī hai hīt' 6
Burden-basket | in | pile | she makes. | She put it down | they say. | That is
why
- nō kwa te'n na dûl yeg nō k'wa^ε n tea gût kû kwe^ε
for us | she always hunts. | Our fat | is much because. | Her foot
- nō nī kû la^ε na nec kû wō^ε naL gī wō^ε na nec ū sī^ε 8
grizzly. | Her hand | human. | Her teeth | dog, | dog teeth. | Human | her
head.
- dûn dai^ε a t'a^ε te'ûl giñ ya^εnī kû na^ε L cīk ya^εnī
Flint | her pocket | she carries | they say. | Her eyes | shine | they say.
- teûn ta' nac t bats* s ga^ε nes kû te' ge^ε naL gī kû te' ge^ε 10
Trees among (?) | her hair | long. | Her ears | dog, | her ears
- kûn t'ẽ ya^εnī
she is like | they say.

XXXVI.—A PRAYER FOR EELS.

- be liñ dī da^ε ûñ nûl lē cōñk' nes yī dja^ε tō nai 12
"Eels | from north | swim | well | let me eat. | Fish
- cōñ kwa nes yī dja^ε skīk yō yañ dja^ε t'e kī cōñk' yō-
well | let me eat. | Boys | may they eat. | Girls | well | may they eat.
- yañ dja^ε in tee^ε cōñk' kwa nōc kût teañ cī ye^ε a nûn t'e- 14
Deer | well | may I swallow you. | Food | my | you are
- ye cī ye^ε L kûn dō ha^ε be ō dûn dja^ε n cō bûn dja^ε te'in
mine | sweet. | Do not let it die. | Let it be good" | he said
- ya^εnī
they say.

* The name of the monster.

XXXVII.—A SUPERNATURAL EXPERIENCE.

sûl gīts dɛ gañ te le^ε bī^ε nōc ge^ε lañ sûl gīts te le^ε
Lizards | we were killing. | Sack in | I carried | many | lizards. | Sack

- 2 tes dũl bũñ la^ε ha^ε ũ ya^εts ɔ tɛi s tũl tũk bən tel^ε ʔũts
we filled. | One | small | he killed. | Female | ran.

yō ōñ nes tiñ ta dji nes tiñ n teag yī cũl te' nī yō-
Yonder | it lay. | "Where | does it lie | big one?" | he asked me. | "There
it is,"

- 4 ye dũc nī te' te' ac tel dō ha^ε s tɛi ũl tũk dañ^ε c ya^εctɛ
I said. | He was about to shoot it. | "Do not kill me. | Already | my little one
ɔ dji sũl tũk ge cī ye kũc na ɔ da^ε bī^ε kwōñ^ε gũl tũk
you have killed. | I it is | I will live." | Its mouth in | fire | burst.

- 6 kɛl k'as kwañ te le^ε bī^ε na he sũl ʔũts kwañ yī dũk ka kōs-
I dropped | sack in. | I ran back | up hill. | I became sick.

sī le kwañ cũl ya^ε t yĩñ kwañ dō kwĩn nũc sũñ ce dũñ kwañ-
With me they stood. | I did not know anything. | I must have died.

- 8 hũt c nañ ɔc tsañ tee gũt c ya^εts te' in hũt
My mother | I heard | she cried when, | "My boy," | she said when.

tca kwũl gel^ε ha kwān c nañ c ta^ε ũñ yō ōñ
Very it was dark. | Up there | my mother, | my father | it was, | yonder

- 10 sī giñ se kin nē dũñ ts'ĩ^ε ũ nō^ε dī da^ε ũñ dī cō^ε
I stood, | rock | its base | brush | behind. | From north | something

nũn t'ag cek' c gũl k'ũts n t'a^ε kəl ʔa^ε tē le ben-
flew there. | Spit | he spit on me. | "Your feathers | will grow. | You will fly

- 12 t'a tē le dī dũk' ya bī^ε ũñ^ε te' t da ye n cō ne tɛũl dji ye
up | sky in. | Flowers are. | It is good. | It is light.

cũn dī ne n cō ne ne^ε tɛō yī ha^ε n teag nũn t'ag dañ^ε
Sun shines. | It is good | land." | Again | large one | flew there. | "Already

- 14 ũñ a kwũl la he ũ^ε dañ^ε a kwũc la ge hai hĩt' dō
you fixed him?" | "Yes, | already | I fixed him. | Why | not

t'a^ε kəl ʔa ye tca^ε kwũl ya^ε nək ka^ε gũt yī ne ka^ε kw-
feathers | have come out?" | "Listen, | with him two are standing. | Well, |
we will leave him.

- 16 tsōn dũt tcañ ya kwōl t'a de k'a nō na nī k'ats dō kw nũs-
Make him fly." | There | I fell back. | I did not know how because.

sũn hũt dō ta cō^ε ta cac ha ta dō kw nē sũñ
Not anywhere | I went. | Right there | I was senseless.

kwũn lañ

All.

TRANSLATIONS.

I.—THE COMING OF THE EARTH.²¹³

Water came they say. The waters completely joined everywhere. There was no land or mountains or rocks, but only water. Trees and grass were not. There were no fish, or land animals, or birds. Human beings and animals²¹⁴ alike had been washed away. The wind did not then blow through the portals of the world, nor was there snow, nor frost, nor rain. It did not thunder nor did it lighten. Since there were no trees to be struck, it did not thunder. There were neither clouds nor fog, nor was there a sun. It was very dark.

Then it was that this earth with its great, long horns got up and walked down this way from the north. As it walked along through the deep places the water rose to its shoulders. When it came up into shallower places, it looked up. There is a ridge in the north upon which the waves break. When it came to the middle of the world, in the east under the rising of the sun it looked up again. There where it looked up will be a large land near to the coast. Far away to the south it continued looking up. It walked under the ground.

Having come from the north it traveled far south and lay down. Nagaitcho, standing on earth's head, had been carried to the south. Where earth lay down Nagaitcho placed its head as it should be and spread gray clay between its eyes and on each horn. Upon the clay he placed a layer of reeds and then another layer of clay. In this he placed upright blue grass, brush, and trees.

"I have finished," he said. "Let there be mountain peaks here on its head. Let the waves of the sea break against them."

²¹³ A fragment of a text obtained from an aged Kato in 1902, who has since died, relates the coming of the earth animal after the falling of the sky and the destruction of the first world and its inhabitants by a flood. This myth belongs then near the middle of the next with the latter portion of which it rather closely agrees.

²¹⁴ These animals are named in the text.

The mountains became and brush sprang up on them. The small stones he had placed on its head became large. Its head was buried from sight.

"I am fixing it," he said. "I will go north. I will fix things along the shore." He started back to the far north. "I will go around it," he said. "Far above I will fix it." He fixed the world above. "I have made it good," he said.

When he went back far south he stood stones on end. He made trees and brush spring up. He placed the mountains and caused the ground to stand in front of the ocean.

II.—CREATION.

The sandstone rock which formed the sky was old they say. It thundered in the east; it thundered in the south; it thundered in the west; it thundered in the north. "The rock is old, we will fix it," he said. There were two, Nagaitcho and Thunder. "We will stretch it above far to the east," one of them said. They stretched it. They walked on the sky.

In the south he stood on end a large rock. In the west he stood on end a large rock. In the north he stood on end a large, tall rock. In the east he stood on end a large, tall rock. He made everything properly. He made the roads.²¹⁵ He made a road to the north (where the sun travels in summer).

"In the south there will be no trees but only many flowers," he said. "Where will there be a hole through?" he asked. At the north he made a hole through. East he made a large opening for the clouds. West he made an opening for the fog. "To the west the clouds shall go," he said.

He made a knife. He made it for splitting the rocks. He made the knife very strong.

"How will it be?" he considered. "You go north; I will go south," he said. "I have finished already," he said. "Stretch the rock in the north. You untie it in the west, I will untie it in the east."

²¹⁵ It would seem that a new sky with four portals, four supporting columns, and summer and winter trails for the sun was prepared before the old worn out sky was caused to fall.

"What will be clouds?" he asked. "Set fires about here," he told him. On the upland they burned to make clouds. Along the creek bottoms they burned to make mist. "It is good," he said. He made clouds so the heads of coming people would not ache.

There is another world above where Thunder lives. "You will live here near by," he told Nagaitcho.

"Put water on the fire, heat some water," he said. He made a person out of earth. "Well I will talk to him," he said. He made his right leg and his left leg. He made his right arm and his left arm. He pulled off some grass and wadded it up. He put some of it in place for his belly. He hung up some of it for his stomach. When he had slapped some of the grass he put it in for his heart. He used a round piece of clay for his liver. He put in more clay for his kidneys. He cut a piece into parts and put it in for his lungs. He pushed in a reed (for a trachea).

"What sort will blood be?" he enquired. He pounded up ochre. "Get water for the ochre," he said. He laid him down. He sprinkled him with water. He made his mouth, his nose, and two eyes. "How will it be?" he said. "Make him privates," he said. He made them. He took one of the legs, split it, and made woman of it.

Clouds arose in the east. Fog came up in the west. "Well, let it rain, let the wind blow," he said. "Up in the sky there will be none, there will be only gentle winds. Well, let it rain in the fog," he said. It rained. One could not see. It was hot in the sky. The sun came up now. "What will the sun be?" he said. "Make a fire so it will be hot. The moon will travel at night." The moon is cold.

He came down. "Who, I wonder, can kick open a rock?" he said. "Who can split a tree?" "Well, I will try," said Nagaitcho. He couldn't split the tree. "Who, I wonder, is the strongest?" said Thunder. Nagaitcho didn't break the rock. "Well, I will try," said Thunder. Thunder kicked the rock. He kicked it open. It broke to pieces. "Go look at the rock," he said. "He kicked the rock open," one reported. "Well, I will try a tree," he said. He kicked the tree open. The tree split to pieces.

Thunder and Nagaitcho came down. "Who can stand on the water? You step on the water," Thunder told Nagaitcho. "Yes, I will," Nagaitcho said. He stepped on the water and sank into the ocean. "I will try," said Thunder. He stepped on the water. He stood on it with one leg. "I have finished quickly," he said.

It was evening. It rained. It rained. Every day, every night it rained. "What will happen, it rains every day," they said. The fog spread out close to the ground. The clouds were thick. The people then had no fire. The fire became small. All the creeks were full. There was water in the valleys. The water encircled them.

"Well, I have finished," he said. "Yes," Nagaitcho said. "Come, jump up. You must jump up to another sky," he told him. "I, too, will do that." "At night when every kind of thing is asleep we will do it," he said.

Every day it rained, every night it rained. All the people slept. The sky fell. The land was not. For a very great distance there was no land. The waters of the oceans came together. Animals of all kinds drowned. Where the water went there were no trees. There was no land.

People became. Seal, sea-lion, and grizzly built a dance-house. They looked for a place in vain. At Usal they built it for there the ground was good. There are many sea-lions there. Whale became a human woman. That is why women are so fat. There were no grizzlies. There were no fish. Blue lizard was thrown into the water and became sucker.²¹⁶ Bull-snake was thrown into the water and became black salmon. Salamander was thrown into the water and became hook-bill salmon. Grass-snake was thrown into the water and became steel-head salmon. Lizard was thrown into the water and became trout.

Trout cried for his net. "ekak'e, ekak'e (my net, my net)" he said. They offered him every kind of thing in vain. It was "my net" he said when he cried. They made a net and put

²¹⁶ In each case there is a superficial resemblance between the land animal and the water animal into which it is transformed. Many of these were pointed out. They are not mentioned in the myth, probably because an Indian audience is supposed to have them in mind.

him into it. He stopped crying. They threw the net and trout into the water. He became trout.

“What will grow in the water?” he asked. Seaweeds grew in the water. Abalones and mussels grew in the water. Two kinds of kelp grew in the ocean. Many different kinds grew there.

“What will be salt?” he asked. They tasted many things. The ocean foam became salt. The Indians tried their salt. They will eat their food with it. They will eat clover with it. It was good salt.

“How will the water of this ocean behave? What will be in front of it?” he asked. “The water will rise up in ridges. It will settle back again. There will be sand. On top of the sand it will glisten,” he said. “Old kelp will float ashore. Old whales will float ashore.

“People will eat fish, big fish,” he said. “Sea-lions will come ashore. They will eat them. They will be good. Devil-fish, although they are ugly looking, will be good. The people will eat them. The fish in the ocean will be fat. They will be good.

“There will be many different kinds in the ocean. There will be water-panther.²¹⁷ There will be stone-fish. He will catch people. ‘Long-tooth-fish,’ *gesLeññ*, will kill sea-lion. He will feel around in the water.

“Sea-lion will have no feet. He will have a tail. His teeth will be large. There will be no trees in the ocean. The water will be powerful in the ocean,” he said.

He placed redwoods and firs along the shore. At the tail of the earth, at the north, he made them grow. He placed land in walls along in front of the ocean. From the north he put down rocks here and there. Over there the ocean beats against them. Far to the south he did that. He stood up pines along the way. He placed yellow pines. Far away he placed them. He placed mountains along in front of the water. He did not stop putting them up even way to the south.

Redwoods and various pines were growing. He looked back and saw them growing. The redwoods had become tall. He

²¹⁷ Evidently a mythical animal. Compare XXXI below.

placed stones along. He made small creeks by dragging along his foot. "Wherever they flow this water will be good,"²¹⁸ he said. "They will drink this. Only the ocean they will not drink."

He made trees spring up. When he looked behind himself he saw they had grown. When he came near 'water-head-place' (south) he said to himself, "It is good that they are growing up."

He made creeks along. "This water they will drink," he said. That is why all drink, many different kinds of animals. "Because the water is good, because it is not salt deer, elk, panther, and fishers will drink of it," he said. He caused trees to grow up along. When he looked behind himself he saw they had grown up. "Birds will drink, squirrels will drink," he said. "Many different kinds will drink. I am placing good water along the way."

Many redwoods grew up. He placed water along toward the south. He kicked out springs. "There will be springs," he said. "These will belong to the deer," he said of the deer-licks.

He took along a dog. "Drink this water," he told his dog. He, himself, drank of it. "All, many different kinds of animals and birds, will drink of it," he said.

Tanbark oaks he made to spring up along the way. Many kinds, redwoods, firs, and pines he caused to grow. He placed water along. He made creeks with his foot. To make valleys for the streams he placed the land on edge. The mountains were large. They had grown.

"Let acorns grow," he said. He looked back at the ocean, and at the trees and rocks he had placed along. "The water is good, they will drink it," he said. He placed redwoods, firs, and tanbark oaks along the way. He stood up land and made the mountains. "They shall become large," he said of the redwoods.

He went around the earth, dragging his foot to make the streams and placing redwoods, firs, pines, oaks, and chestnut trees. When he looked back he saw the rocks had become large,

²¹⁸ Ocean water preëxisted but fresh water required an origin.

and the mountains loomed up. He drank of the water and called it good. "I have arranged it that rocks shall be around the water," he said. "Drink," he told his dog. "Many animals will drink this good water." He placed rocks and banks. He put along the way small white stones. He stood up white and black oaks. Sugar-pines and firs he planted one in a place.

"I will try the water," he said. "Drink, my dog." The water was good. He dragged along his foot, making creeks. He placed the rocks along and turned to look at them. "Drink, my dog," he said. "I, too, will drink. Grizzlies, all kinds of animals, and human beings will drink the water which I have placed among the rocks." He stood up the mountains. He placed the trees along, the firs and the oaks. He caused the pines to grow up. He placed the redwoods one in a place.

He threw salamanders and turtles into the creeks. "Eels will live in this stream," he said. "Fish will come into it. Hook-bill and black salmon will run up this creek. Last of all steel-heads will swim in it. Crabs, small eels, and day-eels will come up."

"Grizzlies will live in large numbers on this mountain. On this mountain will be many deer. The people will eat them. Because they have no gall they may be eaten raw. Deer meat will be very sweet. Panthers will be numerous. There will be many jack-rabbits on this mountain," he said.

He did not like yellow-jackets. He nearly killed them. He made blue-flies and wasps.

His dog walked along with him. "There will be much water in this stream," he said. "This will be a small creek and the fish will run in it. The fish will be good. There will be many suckers and trout in this stream."

"There will be brush on this mountain," he said. He made manzanita and white-thorn grow there. "Here will be a valley. Here will be many deer. There will be many grizzlies at this place. Here a mountain will stand. Many rattlesnakes, bull-snakes, and water-snakes will be in this place. Here will be good land. It shall be a valley."

He placed fir trees, yellow-pines, oaks, and redwoods one at a place along the way. He put down small grizzly bears. "The

water will be bad. It will be black here," he said. "There will be many owls here, the barking-owl, the screech-owl, and the little owl. There shall be many bluejays, grouse, and quails. Here on this mountain will be many wood-rats. Here shall be many varied robins. There shall be many woodcocks, yellow-hammers, and sap-suckers. Here will be many "mockingbirds" and meadowlarks. Here will be herons and blackbirds. There will be many turtle-doves and pigeons. The kingfishers will catch fish. There will be many buzzards and ravens. There will be many chicken-hawks. There will be many robins. On this high mountain there will be many deer," he said.

"Let there be a valley here," he said. There will be fir trees, some small and some large. Let the rain fall. Let it snow. Let there be hail. Let the clouds come. When it rains let the streams increase, let the water be high, let it become muddy. When the rain stops let the water become good again," he said.

He came back. "Walk behind me, my dog," he said. "We will look at what has taken place." Trees had grown. Fish were in the streams. The rocks had become large. It was good.

He traveled fast. "Come, walk fast, my dog," he said. The land had become good. The valleys had become broad. All kinds of trees and plants had sprung up. Springs had become and the water was flowing. "Again I will try the water," he said. "You, too, drink." Brush had sprung up. He traveled fast.

"I have made a good earth, my dog," he said. "Walk fast, my dog." Acorns were on the trees. The chestnuts were ripe. The hazelnuts were ripe. The manzanita berries were getting white. All sorts of food had become good. The buckeyes were good. The peppernuts were black. The bunch grass was ripe. The grass-hoppers were growing. The clover was in bloom. The bear-clover was good. The mountains had grown. The rocks had grown. All kinds that are eaten had become good. "We made it good, my dog," he said. Fish for the people to eat had grown in the streams.

"We have come to tōsīdūñ (south) now," he said. All the different kinds were matured. They started back, he and his

dog. "We will go back," he said. "The mountains have grown up quickly. The land has become flat. The trout have grown. Good water is flowing. Walk fast. All things have become good. We have made them good, my dog. It is warm. The land is good."

The brush had grown. Various things had sprung up. Grizzlies had increased in numbers. Birds had grown. The water had become good. The grass was grown. Many deer for the people to eat walked about. Many kinds of herbs had grown. Some kinds remained small.

Rattlesnakes had multiplied. Water-snakes had become numerous. Turtles had come out of the water and increased in numbers. Various things had grown. The mountains had grown. The valleys had become.

"Come fast. I will drink water. You, too, drink," he told his dog. "Now we are getting back, we are close home, my dog. Look here, the mountains have grown. The stones have grown. Brush has come up. All kinds of animals are walking about. All kinds of things are grown.

"We are about to arrive. We are close home, my dog," he said. "I am about to get back north," he said to himself. "I am about to get back north. I am about to get back north. I am about to get back north," he said to himself.

That is all.

III.—THE SECURING OF LIGHT.²¹⁹

(*First Version.*)

Coyote slept with his head toward the south. It was cold. He slept with his head toward the west. It was cold. He slept with his head toward the north. It was cold. He slept with his head toward the east. His head became warm. He dreamed.

"I shall go on a journey soon," he told his family. He set out. "What will be my dog?" he thought. He tried many kinds without being satisfied. He kicked a mole out of the ground. "I do not want that," he said to himself. He kicked out some long-eared mice. "These will be my dogs," he said.

²¹⁹ An account common to many peoples in this region. This is said to have happened at Celeiyetōdūn, a Yuki village, near Kibesillah, on the coast.

"Come, go with me. It is far. It is dark. Are you hungry? Shall I kill a squirrel for you?"

"No. We do not want squirrels. We like acorns and clover."

"Come, travel along. Swim across."

They traveled on.

"I am tired. I will rest. You lie down."

He sang a song.

"Come. We will go on. It must be only a short way now. Are your feet in good condition?"

They went on. He did not stop for meals. He only drank water as he traveled.

"It must be near, my dogs."

Mole and lizard were burning a tree down. Coyote saw them as he was passing.

"Who is that?" he asked.

"Lizard has a fire built under a tree," long-eared mice told him.

"We will go around them. They might see us."

"There stands a house. You stop here and I will give you directions what to do. You must chew off the straps that hold the sun that I am going to carry off. You must leave the ones I am to carry it with. When you are through, poke me with your noses. You lie here. After awhile, when it is night, you will come in behind me."

Coyote went into the house.

"I do not want food, grandmother. I will sleep."

"Yes," said the old women.

(The sun was covered with a blanket and tied down in the middle of the house.)

"Hand me that blanket, grandmother."

"Yes, take it."

Covering his head in it he began to sing, "You sleep, you sleep, you sleep."

"What makes that noise? It never used to be so."

"You sleep, you sleep, you sleep."

"I am afraid of you, my grandchild."

"Oh, I was dreaming. I have traveled a long way. I am tired."

"You sleep, you sleep, you sleep."

They slept. The long-eared mice came back and poked him with their noses.

"Well, I have finished," one of them said.

"Go outside," he told them.

Coyote got up, took the sun, and carried it out.

"Come on, we will run back."

Mole saw them and began saying, "He is carrying off the sun." No one heard him, his mouth was so small.

Lizard saw them. "He is carrying the sun off," he called. He took up a stick and beat on the house. Both the old women got up and chased Coyote. They kept following him.

"Come, run fast, my dogs."

"I am tired now."

"Yelindûñ is close by."

"Black-water-creek country is over there where the house is standing," he told his dogs.

He carried his load up Yateûlsaik'wût.

"We had nearly fixed it," the women called after him.

"Yes, you had nearly fixed it. You were hiding it."

The women stopped there.

"Turn into stones right where you are sitting."

They turned into stones right there. They didn't reply because they had become stones.

Coyote carried the sun to the top of the ridge and followed along its crest until he came to the house. He went in and looked around. No one was at home. He went out again without anyone knowing what had happened.

He sliced up what he had brought. "This shall come up just before day," he said of the morning-star. "This shall be named 'ategegûtcûk,' and shall rise afterward," he said as he cut off another. "Sûnlante shall rise," he said to still another. Then he cut and cut. "There shall be many stars," he said as he put the pieces in the sky. It was all gone. Taking up the piece he had fixed first he said, "This sun shall come up in the east. It shall go down. It shall go around (to the north). This one shall travel at night," he said of another piece. "It

shall go around. The sun shall be hot. The moon shall be cold."

"Father, something is above," said the little boy.

"Keep still," Coyote called out to him. "They may be frightened."

"Mother, something has grown out of the sky. Look there."

"Stop. Come in. Lie down again," she told him.

"Look, something," he said.

The mother ran out. The father lay still.

"Say, mother, it is getting red."

"So it is. Yes. Get up."

"Look, mother."

"So it is. I see a mountain. Over there is another. It is beautiful. It is getting red. It has become beautiful."

"Mother, something is coming up."

"Mother, the mountain is afire."

"It is getting larger."

"It moves."

"Mother, we can see."

"What is that yonder, father?"

"It is the sun."

"It is going down."

"It has gone into the water."

It was like it had been previously.

"We will go to sleep, my boys."

"Wake up. Something is rising. Look."

"Father, what is coming up? Look."

"No. That is the moon."

"O, yes, it moves."

"Father, it (star) is coming up."

"Father, it is getting red again."

"Father, day is breaking."

"It is daylight. The moon is up there."

"Father, it moves so slowly."

"It is going down, father."

"Yes, it will go down. I arranged for the moon to go down."

Coyote lay in bed two days.

IV.—THE SECURING OF LIGHT.²²⁰*(Second Version.)*

He (Coyote) slept with his head toward the west, the north, the south, the east. When he slept with his head toward the east his forehead grew warm.

"I dreamed about the sun in the east," he said.

He started away. Finding three field-mice he took them with him for dogs. "My heart is glad because I found you, my three dogs," he told them. He took them to the place of the sunrise. "You must gnaw off the ropes and then poke me with your noses." Blowing through a hole in a blanket he sang "You sleep, you sleep."

He carried the sun from the east. "It is carried off," somebody was heard to shout.

"I was fixing it," she said.

"You were hiding it. Both of you become stones right where you are standing," he told them.

He carried the sun along.

"Kaldac, atēigūtēcūkteō, sūnlans, sūtātūldac, gōyane," he said (naming them as he cut them from the mass). He sat down and studied about the matter.

"Moon, sun, fly into the sky. Stars become many in it. In the morning you shall come up. You shall go down. You shall go around the world.²²¹ In the east you shall rise again in the morning. You shall furnish light."

The boy went outside. "What is it, father?" he asked. The woman went out. She saw stars had sprung out of the sky.

All the people made him presents of all kinds.

V.—THE STEALING OF FIRE.

There was no fire. An orphan boy was whipped and put outside of the house. He cried there where he was thrown out. He looked and began saying, "Fire lies over there. I see fire."

²²⁰ This was the version first obtained. The preceding, more extended account was obtained in 1908.

²²¹ The sun is believed to go around the northern end of the world behind the hills.

"Who whipped that boy? Go and find out what he is saying."²²²

One went out and asked, "Where did you see fire?"

"I saw fire toward the north. Look."

"Everybody look. The boy has found fire."

"So it is," said the chief. "Go after fire. Where is Coyote? Go after him. Where is Humming-bird? Get him."

"Humming-bird has come. Coyote is coming."

"Eleven of you go and get fire," commanded the chief.

They set out. They arrived at Red Mountain. Big spider was lying on the fire with his arms clasped around it.

When they had come there they said to Coyote, "Coyote, dress yourself."

"I will dress myself behind a tree," he said.

"Yes," they said.

His head(hair) became long and he put on a belt.

"Cousin, look at my hair," he said when he came out.

"Humming-bird, come, you dress."

"Yes, behind the tree."

He became blue.

"I have become red. Look at me," Humming-bird said.

"Go on, build a fire, I am going to dance," one of them told Spider.

"There is no fire," Spider said.

"Where is the fire we saw just now?" they replied.

"Everybody watch me. I will dance. Eight of you sing for me," he told them.

"Yes," they replied.

They all came to the dancing place. He danced. Then Spiders came with the fire.

"Pile up some wood," the leader said.

"Yes," they replied.

The wood was piled up. Humming-bird sat on top of it while Coyote danced. Coyote began licking his shoulders to make them laugh. Spider held to the fire and did not laugh.

²²² In many cases the speaker is not indicated. Unless there are reasons to believe otherwise in a particular case, the chief is to be understood, especially where orders are given.

Coyote and Humming-bird had talked together. "When I dance, you must carry the fire outside," Coyote said.

Coyote danced. He kept licking himself. When he reached his privates and licked them, Spider laughed. Humming-bird seized the fire and went out with it. He built a fire. As they came back from the north they burned the mountains over. Everybody along the way got some of the fire.

"Coyote and Humming-bird did well to steal the fire," the chief commented. "You must set fires toward the south. Fire will belong to all the people."

"Yes, tomorrow I will set fires."

"You must burn entirely around the world," the chief told them.

They set fires along.

"We have burned around to the middle of the world. Everybody has fire."

"Now we are getting nearly back. Walk fast. We are burning close by now."

"Yes, we are arriving."

"We have arrived."

VI.—MAKING THE VALLEYS.²²³

The grown men and women all moved to the other side of the stream to hunt deer. "You must stay here," the chief told the children. "We will only be gone one night."

When it was day they did not come back. It was evening; it was very dark; it was morning. Again it was day. "I am lonesome," each was saying. In vain they built a fire. When it was evening they looked. During the day they watched for their fathers and mothers.

"Come, let us dance," said one of them. "Yes," said the boys and girls. "Many of you come and we will dance," he said. Sparrow-hawk sang. "Come here, my boys and girls," he said. A large number danced. "My mother, you haven't

²²³ This myth was obtained a short time after the earthquake of 1906, and was suggested by the disappearance as a result of it of a large mud-spring in Redemeyer's pasture, northwest of Laytonville. Each movement and incident explains some topographical feature.

come. My father, you haven't come home. We will dance many days."

Sparrow-hawk put feathers in his hair. They danced day and night. "We will take the dance west," said the leader. They danced at Rancheria flat. They circled in the water at Mud Springs. They stamped the water out. They took the dance down the hill. They danced on the drifting sand. They circled around. They took the dance north to the mouth of Ten mile creek and then to the other side of the river. They brought the dance back from the north. They made a level place with their feet. They went south through Long valley with the dance.

The old people heard the sound of the dance. "My children have been dancing," the chief said. "You did not go home to them." They came home and found the ground was now flat and that valleys had become. They heard the noise of talking to the south. They afterwards heard it to the east. It grew faint and ceased. They heard the voices again as the children went way around to the north. The sounds they heard were faint. They heard them for some time and then they ceased again. Far north the voices came again. A long time they heard the noise coming from Round Valley. When Little Lake Valley was becoming flat and large, they danced a long time.

Far south the sound vanished. They went way to the south. They heard it faintly again coming back from the south. As they came back into the world the sound grew. When they were in the middle of the world the noise became greater. They were bringing back the dance. From the south they were taking it way around to the north. They brought it back from Neñteĩdũũ.

Some were becoming grown. Some became deer. Their legs became small. Others ran away into the brush and became grizzlies. They were coming near. They went in among the mountains. They were very close as they came from the north. They went into the mountains to the east. They went into the mountains to the south. South along Rock creek they went in. The noise was gone.

That is all.

VII.—THE PLACING OF THE ANIMALS.

Two boys went away.

An old man carried some ropes. There was a fire there. "Set snares," he told his young men. "Let there be two in a place. Set up two sticks—four all together." They went away and set the snares in the brush. One was caught. Again they drove one in, and it was caught. He put brush on one of the boys and looked away to the south. Then he put brush on the other one. "Quick, take the brush off," he said. "Again, take the brush off the other one." When they took the brush off, one had become a spike buck and the other a fawn.

"Where did he go that he hasn't come back?" the father of one of the boys asked. "Where did he go that he hasn't come back?" asked the other father. "They went north," some one said. "Well, I will look for the tracks," said one father. He did not find tracks. "Well, I, too, will look for tracks," said the other father. "There were none," he reported. "I did not find human tracks, but I saw grizzly tracks."

The old man butchered the deer. "You did well with deer, my boys," he told his sons. There was a fire there. He gave pieces of the meat to the boys. They roasted the stomach and the liver for him. "Let us try it. It smells good," he said. He bit into it. He chewed and swallowed it. "It is good," he said, "put it in your mouth." "Well, I will try it," he said.

"I will try it," said the adolescent girl. "I, too, will try it."²²⁴ She was sitting up there. "It is good," she said. "I will try it raw." Another adolescent girl said, "I will try it." The old woman said, "I, too, will try it." "I will try the head of the deer, I will try the stomach," said the old man. "I will break the bones for the marrow. I will taste the ears. I will pound the feet. I will put the tongue in the fire to roast. I will stretch the hides. The two hides are good. They will be my blanket."

"Pound acorns and soak the meal," he told the women, "that we may eat mush." "Give the bones to the dog. Let him

²²⁴ This was strictly against the customs of this region. Such girls were not allowed to speak of deer or meat, much less eat it.

chew them." She put them down. The dog ate the deer bones. "Where is the mush to be eaten with it?" he asked. "Give it to them." "We will drive deer for him," he said. "Come, carry arrows. Put a knife in a sack and carry it. Take the two fire-sticks, so you can build a fire when the deer is shot and be ready for butchering."

A deer was shot. Again one was shot. "Take the dog to catch the deer. Butcher it. Carry it to the house. The women will eat it. Cook it. Go to sleep. You will stay at home tomorrow," said the chief. "Sit down, girls. All go and bathe. Tomorrow you will go to Black rock. You will make arrow-heads."

"You may eat clover. You may eat ground-squirrels. You may kill and eat many jack-rabbits. You may bring bear-clover. You may bring angelica shoots. From the north you may bring bulbs. You may kill grouse. You may bring their eggs. You may bring quail eggs. You may kill many wood-rats."

The old man threw bones of the deer to the east. He threw them to the north. He threw them to the south. He threw them toward the coast. "Grizzlies will be to the east," he said. "Panthers will be to the east. Wildcats will be to the east. Grizzlies will be to the south. Panthers will be to the south. Wildcats will be to the south. Panthers will be near the coast. Grizzlies will be near the coast. Wildcats will be near the coast."

Fishers became in the east. Foxes became in the east. Raccoons became in the east. Coyotes became in the east. Skunks became in the east. Otters became in the east. Minks became in the east. Black bears became in the east. Rattlesnakes became in the east. Bullsnares became in the east. Watersnakes became in the east. Adders became in the east. Lizards became in the east. Frogs became in the east. Salamanders became in the east. Eels, day eels, and suckers became in the east. Trout, hook-bill salmon, and black salmon became in the east. Spring salmon became in the east.

"Get some stones," he said. "Pound the bones. They are good. Pound the backbone. Pound the knee. Pound the other knee. Pound the foot. Pound the hand. All the time you must pound the bones. You must not waste them. Deer bones are

good. Clean out the stomach. Braid the small intestines. Do it well. Take away the horns and hide them in the brush. Deer tallow is good.

“Kill deer all the time. Feather arrows. Make knives. Scrape bows. Make sacks. Weave head-nets. Make basket-pots. Peck pestles. Weave mill-baskets. Weave basket-pans. Weave the small basket-pans. Weave the large basket-pots. Weave the small basket-pots. Weave the basket-dipper and the seed-beaters. Make the basket-cradle for the small children.

“The deer when blue shall shed their horns. In mid-winter they will fall off.”

They gathered up the deer. They made the meat into bundles. They carried it away. Two of them brought it home. They roasted it. Men, women, and children ate it. They stretched the hides. They twisted many ropes.

A deer was shot. It ran away crippled. They shouted. They tracked it. Its horns were large. The dog smelled it. He caught it.

That is all.

VIII.—THE SUPERNATURAL CHILD.²²⁵

The baby cried night and day. All day long it kept crying. They carried it in their arms. “What is the matter with it?” they asked. “Take it again,” she said. They bathed it. They looked it all over. They looked at the palms of its hands, at its feet, on its head, and in its ears.

“I am sleepy,” said its mother, “you take the baby. It does not seem like a child. You hold it. I am sleepy. I have not slept a single night. You examine my baby. Something is wrong with it. It is some kind of a child. Maybe something is broken. Something may have stung it. You carry it. I do

²²⁵ This is said to be a “Wailaki” story, probably meaning that it belonged to the people north of Kato, not those on main Eel river. When first told and a year afterward Bill insisted that it was not a story, but that it really happened not very long ago. Nevertheless he volunteered the information that the boy became the one who makes a noise in winter like thunder. Evidently he is the establisher of fishing places if not the creator of fish. Babies were so exposed if they gave appearance of not being normal or truly human.

not know what ails it. Doctor it. I have stayed awake many nights on its account. It is some kind of a child. It is not a human baby. I have not slept a single night. Make it nurse. I will sleep. Bathe it. It cries because something is wrong, I guess. You carry it around."

"I am sick now. Move north. Hang up the baby, basket and all."

"Yes, I will hang it up." "You may cry here."

They moved north. "Go back and look at the baby. I guess it is dead. We will bury it," said the mother. Her husband went back to the child. It had crawled out of the basket and had been playing about. It had played in the spring. It had cut some grass, spread it down in the water and had sat on it. It had gone away. It had made a weir in a small stream. It had put pine cones in the water for fish. It had made two net poles and woven a net of grass.

He had gone out. He set ropes for snares and built a fence of brush leading to them. He had gone on to the north. He had built a fire. He had built a weir. Again he had built a fire. His small foot had become large. He had gone down where the streams are large. He had built a weir. He had set up a pole and put on a net. He had lain with his head downhill. His foot had become large. He had gone on toward the north. He had put down short sticks, which turned into fish. He had made a net of iris fiber.

Having feathered arrows he had left them there. In the road where he had walked he had left a bow. He had gone on. He had put down a knife. Where he had walked he had stood up fire sticks in the ground.

"Now I know my baby has gone north. You must catch him for me," she said.

"We did not see him," they replied.

"You must track him," she insisted.

"We are tired. We tracked him over much country," they said.

"You must bring him back," she said.

"We did not see your baby."

"What is the matter?"

"Nothing. She cries all night. Ten nights she has cried for her baby." "The baby was very white. It was not my child. It was some kind of a baby," she said. "Do not cry," they told her, "it was some kind of a child." "I love my baby. It would not stop. It nearly killed us with its crying. We did not sleep. We stayed awake with it many nights."

"It is some kind of a child. Do not cry for it, my wife," said the father.

"I will not cry," she said.

He had built a small fire. He had put down short sticks. He had made long eel-pots and fastened them by the bottom. He had caught the pine-cones which he had put in the water and called fish. He had made strings for the net of iris. The rope that passes around the net he made by twisting. He went on toward the north. In Eel river he had made a weir.

"I hung my baby up in a tree because it cried so many nights," the mother said. "You must track him," they said. "I will leave. I will go back because I am tired. When you come back you must bring it with you. After you have tracked him far you may let him go." He came back. "Because I had gone far I gave him up," he said. "It is enough; we will let him go. We will go back to the house. I am tired and thirsty. I am tired because I went so far. I will sleep."

He had gone down to a stream. He had built a weir and put in a net. He had built a fire. He had gone on toward the north. Far to the north he crossed a large creek. He did not build a weir. He carried his canoe north. He stole it. He went away to the north. His track was not found. They looked for it in vain. They did not find his tracks. "He must have climbed up somewhere," they said. "You go north through the water," they told otter. "You go north," they told mink. "You swim north," they told white duck. "You must find him."

"No, I swam far in vain," he reported.

"Build a signal fire for him," he said. "He must be somewhere."

Far away to the north he was seen. "Far to the north the child was walking in the evening," said a person who came from there. He had taken his canoe from the water and had

built a fire in it. He had gone north. He had burned the ground over.

"Who is burning the ground over?" they asked. "A boy is walking north carrying bow and arrows," he said. "We did not know him. He was a stranger. We did not speak to him."

He had walked far to the north. He had come down to a large river. He had built a weir. He had made a small fire there. He had put down two small sticks. When they had turned to suckers he had caught them in a net and eaten them. The heads lay in the fire. He had gone further north. He had come down to a stream where he had built a weir. He had fished with a net and caught a salmon. Its head lay before the fire. He had gone on toward the north. He had come down to a stream. He had built there a weir. When he had made a pole for the net he had put it into the net and caught a black salmon. There lay before the fire a large black salmon's head. He had caught eels in a net. They lay before the fire. He had caught two day-eels. They lay in the net before the fire.

Those following were near him now. They saw his tracks.

Two persons gathering acorns saw him. "Who is that man walking from the south? Speak to him." "Yes, I will speak to him." "Where are you going? They say you ran off from way south of here. Where are you going? Go back to your mother."

"I will not go back. My mother is in the north. I am going to my mother. I have traveled far."

"Your father cries for you. Go back."

"No, my father is not in the south. My father is north."

"When are you going back?"

"I am not going back. I shall not stay there. This northern country is mine. Here in the north is much land that is my mother's. Why did she leave me? I did not like to be alone. I went north. I will make the fish come. They must come from the north. Black salmon shall come from the north. Hook-bills will come from the north. Spring salmon will come from the north. Suckers will come from the north. Eels will come. Trout will come from the north. Turtles will walk from the north. Crabs will crawl from the north.

“The water of the creeks will dry up in the summer-time. The water of springs will be cold. The water of large rivers will be warm. The water shall not entirely vanish. It shall stand in some places. Short riffles shall still flow.”

Far to the north the water falls. Under the vertical rocks there is mist.

It is cold. It will rain. The fish will come. The water rises. Winter-time when fall has come, after the month of buckeyes-white, of salmon-eye, of long moon, of entrance-slippery, of brush-red (*tûn L tûk*), of grass-brown, long after it was spring, in the middle of summer, when the ground had been burned he came. Under the great water-fall two women saw him go in amidst the foam where no one is able to enter.

That is all.

IX.—YELLOW-HAMMER’S DEEDS.²²⁶

The moon trained the initiates in a dance-house. Robin, mountain-robin, bluejay, raven, chicken-hawk, owl, humming-bird, mountain-quail, valley-quail, grouse, sparrow-hawk, ground-squirrel, grey-squirrel, red squirrel, heron, kingfisher, crane, duck, otter, mink, fox, and many others were being trained. Among these were grosbeak, thrasher, red-winged blackbird, meadow-lark, sandpiper, gopher, mole, scoter, seagull, pelican, woodcock, woodpecker, another woodpecker, duck, goose, blue-fronted bluejay, white owl, mud-hen, western bluebird, russet-backed thrush, buzzard, condor, long-billed curlew, wren, chipmunk, wood-rat, polecat, raccoon, skunk, and flying-squirrel.

The moon used to sew up the mouths of the initiates that they might not break the taboos; he would then go away to hunt, leaving them by themselves. He would bring home several deer whole, in his sack.

“My little ones, that very bad moon who sews up people’s mouths is coming back. I am going to throw at him with my sling,” said an unknown benefactor. Already he had unfas-

²²⁶ This is said to have happened at Kibesillah, on the coast, where there are evidences of a large village. It was the custom to bring together many boys and girls in a regular dance-house, or in one especially built, and have some old person tell them many stories and myths. Certain taboos were enforced.

tened some of their mouths. He had undone half of them when it was night. "Moon is coming, my little ones. Now I will throw at him with my sling."

He had a sack filled with deer. As Moon was coming through the entrance-way from the west he threw some white gravel stones at him. Water burst out of him as he fell. Raven tore his mouth open. "Well, do it. I am dying from thirst and hunger." "You did the right thing to him."

He undid their mouths. He undid them all. "Make them bring in water. Have the people he has nearly killed drink much water," he directed. "Undo yellow-hammer's mouth who sits there so patiently," he told someone. "I undid his mouth long ago." "He nearly killed us. All night I will keep on undoing your mouths. The night is long, it will soon be day and I am undoing them yet. Cook food for the people. They are hungry. It was a good thing I did to him. I have undone your mouths. When you were all afraid, I killed him. Butcher the deer for the people to eat. All of you pound acorns and prepare mush that the people may have a meal. Some of you go for mussels. Some of you cook food."

Pelican went. Humming-bird went with his slender mouth. Sandpiper also went with his slender mouth. They all flew away in pairs. Humming-bird, bluejay, grouse, duck, scoter, seagull, wren, robin, wood-cock, chicken-hawk, mocking-bird, kingfisher, sandpiper, blackbird, owl, barn-owl, varied robin, flew to the north. To the east flew grouse, thrasher, sparrow-hawk, russet-back thrush, junco, yellow-hammer, bluejay, heron, blackbird, bluejay, curlew, and one of the owls. To the east also went frog, salamander, lizard, water-snake, bull-snake, grass-snake, rattle-snake, long lizard.

To the south went milk-snake, eel, day-eel, trout, sucker, black salmon, hook-bill salmon, spring salmon, "red fish," "blue fish," devil-fish, and abalone.

All the various kinds went north. All the various kinds went east. All the various kinds went south. All the various kinds went west.

Yellow-hammer was lying in the eastern side of the dance-house alone. Two women said to him, "Well, come with us to the

beach." "Yes, I will," he replied. "Go on," he told the two children. The women dug mussels near the sandy beach. There was a small fire there. The women brought up the mussels and poured them down by the fire. When the mussels were opened they said, "Well, eat them."

When they had finished the women said to him, "Come, let us go home." "Yes," he said. The two women and the two children went up toward their home. The women looked back from a bank of earth and saw him go down to the water and take a small canoe out from somewhere. Into this canoe he led long-eared mouse, his grandmother. He poured into it a quantity of soil that they might have a fire in the canoe.

"Tancowe, tancowe, tancowe, 'tein' " sang Yellow-hammer.

"Be on your guard, keep away from the disturbed water and the shoals of fish," cautioned his grandmother.

"Tancowe, tancowe, tancowe, 'tein' " he sang. Now fog gathered as he drove the canoe through the water. "Tancowe, tancowe, tancowe, 'tein' " he sang. "Tancowe, tancowe, tancowe, 'tein' " he sang.

"Be on your guard against the disturbed water," said the grandmother. He went on far toward the west.

"Tancowe, tancowe, tancowe, 'tein' " he sang.

The little boat went fast. Soon they were in the middle of the ocean.

"Tancowe, tancowe, tancowe, 'tein' " he sang. It rained. The feather he had put in his hair was nearly gone. It was swollen with the dampness. There were water drops in the fog now. He went on. He did not give out but drove the boat along.

"Tancowe, tancowe, tancowe, 'tein' " he sang.

"Be on your guard, my grandchild, take the boat along," said the grandmother.

"Build the fire again, my grandmother, it is going to rain," said Yellow-hammer.

"Tancowe, tancowe, tancowe, 'tein' " he sang. They were wet.

"Take the boat along carefully, my grandchild, keep away from the shoals of fish," cautioned the grandmother.

"Tancowe, tancowe, tancowe, 'tein' " he sang. It was evening. He took the boat along through the darkness. "Tancowe, tancowe, tancowe, 'tein' " he sang. Only the backbone of the feather in his hair was left. Now he heard the breakers. "We are near, my grandmother," he said.

"Paddle fast, my grandchild," said the old woman.

He tried to beach the boat. It floated back and forth for a long time. "The water is rough, my grandmother, the water is rough, my grandmother," he said. He drove it ashore. He ran over the moulding acorns on the beach. He caught the boat and dragged it out with his grandmother in it. He stood the boat on end.

"Build a fire for me, my grandchild, I am cold," said the old woman.

"Put just one acorn in the fire," he told his grandmother. "I am going," he told her.

"Yonder is someone walking along, my father." "It must be my son-in-law from CeLeiyetōdūñ. No one has sung for him. I will look at my son-in-law." He died. "Well this time I must have died, I who bragged that I have seen all sorts of things." Yellow-hammer doctored him with a feather. When he went into the house his mother-in-law also died. He doctored her in the same manner. "I must have died," she said.

The two wives got up and took out of the ashes the roasted front third of a whale. "Come and eat," they said to him.

"My daughters, take my son-in-law along with you. Yesterday the fish were running. The fish were so big the sand stood in ridges. When he spears it he must give the fish-spear back to you. Let him bring it out of the water alone. You women build a fire," the father told them.

"It is going to swim down," said Yellow-hammer. "No," they said, "that is not a fish. That is our father." They beat his (their father's) head with a firebrand. "That one is a fish that is swimming along. Spear it. You must give us the fish-spear." He speared it. He gave the women the spear. He took it out of the water. He beat its head. "Well, we will go home," he said. They put their hands in its mouth and picked it up. They brought it into the further house of the village.

"You must have made a mistake, my son-in-law, that is a pin-trout.²²⁷ I will cook its head." He took it down to the water. He washed it and took it out of the water. He buried it in the ashes. He took it out of the ashes. He split the head open and placed it before him. Yellow-hammer attacked it in every way in vain. The women split it up. He ate from it.

"Go after acorns, my daughters. Take my son-in-law along. Let him knock them off alone. Let him crack them (?). Let him throw down two of them. You must carry them," said the old man.

He climbed the tree with a stick. He struck over their heads. The women shouted. "Why do you beat our heads? We look like acorns." He came down from the tree. He threw down two acorns. He put one of them in a burden-basket. It was full. He put the other in another burden-basket. That was full. The women carried them. They brought them into the house. "What is the matter?" he asked. "Nothing. He had taken a stick up the tree without our knowing it." "You ought to have told him."

Someone came from the south. "My son-in-law has come." "You must bring him soon. When it is evening let him dance. We will watch him," said the new-comer. "Yes, we will come soon," said the old man. Yellow-hammer came. They all went out to the dance-house and watched him. They all died. He took the feather out of his hair and waved it over them. Every one of them got up.

"Come, you dance, so my son-in-law may watch you." "We danced long ago. Let him dance." They danced. The dance was finished. "Well, you dance, Yellow-hammer," they said. "Yes, I will dance," he said. He danced. The ocean came along here. He danced. The ocean came into the entrance-way. "It never did that before. I am afraid of the ocean. I am afraid of the ocean." He kept on dancing. The ocean came in. The people floated about in the house. It was full of water. Yellow-

²²⁷ In this behind the ocean world the proportions of things are changed. The whale is the ordinary fish, the pin-trout is a huge thing. The acorns are very large. It is not clear why Yellow-hammer mistakes his father-in-law for a fish in the first instance and his wives' heads for acorns in the second.

hammer flew against the center post. "Tciñ," he said as he clung to it. When he had caught it the ocean went away again.

"It is certain you are brave, my son-in-law."

"Take him home." They took him home.

When they had brought him into the house he told them he was going home the next day. "I will go with you tomorrow," said one of the women. "I, too, will go with you," said the other woman. In the morning he started back.

Some distance away long-eared mouse had put an acorn in the fire. The fire had gone out. "I told you to put only one acorn shell in the fire," he said. "I am going home, my grandmother." "Yes, we will go back," she said. Long-eared mouse had stolen acorns, tarweed seeds, grass seeds, flowers, black oak acorns, white oak acorns, sweet oak acorns, buckeyes, chestnuts, sugar-pine nuts, wild cherries, and hazelnuts.²²⁸

"I will put the canoe back in the water," he said. He pushed it in. "Well, sit in it, my wife. You, too, sit in it. It is far. It is raining. The canoe goes back fast."

"Tancowe, tancowe, tancowe, 'tein' " he sang. Fog came up.

"Paddle it back quickly from the west, my grandchild," said long-eared mouse.

At the middle of the ocean one of the women was gone. He looked back. She was not there. The other woman was sitting in the boat. "It is a long way. Where is your sister?" he asked her.

"One woman is not here. She went home. We are fog women," she replied.

It rained at the middle of the ocean. When they reached the shore the other woman had gone back. He went up out of the water. He caught the canoe and drew it out of the water.

"Come out quickly, my grandmother, and sit here. I will go back alone," he said. "I will see the children."

He went back to the dance-house, entered it, and lay down. The two boys came to the upper entrance of the dance-house and looked in. They ran back, saying "My mother, it looks a little as if father were lying in the corner of the dance-house.

²²⁸ This explains not only the origin of the seeds of vegetable foods, but the reason for mice being thieves.

It was only his foot we saw. Do not get excited but come and look." "Yes, I will look," she said. She looked at him. She went in. "My husband, you have come back," she said to him. The heads of both of the women had been shorn. Their foreheads had been smeared with pitch. The foreheads of the boys had also been smeared. They were all in mourning.

"Well, come into the house," they said. Both of the women cried. They had a meal.

"May my back be of june-berry wood. May my kidneys be round stones. May my spleen (?) be a flat stone. Throw me this side. Throw me that side," he said.

That is all.

X.—WOLF STEALS COYOTE'S WIFE.²²⁹

Coyote walked as if he were lame. "Carry me to the creek," he told his wife, Raven. "I will stay down there. Get some brush. I want brush for a fish-weir. Build a fire. I may be cold. I am lame. Put the spear-points on the pole. Fish may come. Get poles for the fish-weir. Get the hazel with which the poles are to be fastened to the stringer of the fish-weir. Spread down some dirt. Make a pile of it for the fire which we shall have soon."

"We will go after the 'back-bone' of the weir. Bring me the bow for the net. Come, we will put it across. Pass me the brush."

"I have finished. Make its mouth. We will get pitch-wood. Bring me the acorn mush. I am hungry. I will taste it at least. You go home. It is late. I am lame," he told his wife.

He was not that way before. His wife watched him. He was running about. He built a fire in the brush. His wife watched him for a long time. The woman started home. Coyote ran around. He put large rocks across the stream. He was not lame. He was pretending.

The woman went to a neighbor's to get some fish. "Coyote has built a fish-weir. I am going home," she said. There was

²²⁹ Coyote manifests his usual clownish, churlish spirit in this story. The consideration which wolf shows the woman seems quite different from that customary farther north.

no one there. He had not come back by daylight next morning. "Well, I will watch him. Something is up; I will watch him," she said to herself.

The boys had stayed with him. He caught two fish in the net. He cut them open and ate them while the boys were asleep. He ate them by himself. The older boy woke up. The younger one woke up. They saw meat of a fish. "There are fish," they said. "This is not meat," he said. "No. It is not fish. It is a piece of rotten wood. No, they are not salmon eggs. Those are the madrone berries you played with yesterday."

He had strung the fish and dragged them away under the water. It was morning. "There are none. Go home and tell your mother," he told the boys.

"Well, I will watch Coyote," said the woman. "I will carry the burden-basket." He had cut up the fish and put them on a frame to dry. There were many fish there. He had gone up stream. The woman brought down the burden-basket. She stole the fish and carried them to the house.

"Coyote had been cutting fish to dry," she told them. "Hide the fish. He might come again." She gave some of them to Tree-toad, her mother. She pounded acorns.

Wolf came bringing dried venison. "Hide the venison. Do not let him find it," said Coyote's wife. "I am going home," said Wolf. "Some day I will come again. By the time you have eaten the venison up I will probably be back again. You must put acorns in the water. You must bury them in the ground. We will carry away many acorns. You must crack them during the night. That is enough. When it is daylight and we can see well we will carry them to the drying platform. Let them all dry. There is much venison at my house," he told her. "Next time I will take you with me. We will go a long way. You shall take both the children with you."

Again someone came. "Where is Coyote?" he asked.

"He is not at home. Sometime ago he went to spear fish. He has not come back. I do not go to see him. For some reason he is lame. I do not like him. I won't see him. Sometime ago I did go to see him. I went after some fish and there were none," she told him.

"There are plenty of fish. There are a lot at my house," said the man who had come. "You are the only ones who have no fish. There are plenty fish."

"I do not like Coyote. Some day I shall go away because he fooled me. You will not find me here," she said.

Wolf came again bringing venison. "Have you eaten up the venison?" he asked. "I left some venison outside in the brush. I did not come just now. I have been here sometime. I looked at you. I brought you some water. I will go for the venison. I put it down not far away. Will you go with me? Coyote has not come back?"

"No he has not been back."

"Has any one given you fish?" he enquired.

"No one has given me fish. We have been eating nothing but the venison you brought us before."

"I might go and spear some," he suggested.

"No, Coyote will kill you. Do not go after fish. There is plenty of venison."

"There seems to be much of it. Did you give some to this old woman?" he asked.

"Yes, I gave her a lot," said the woman.

"When will you go back?" she enquired.

"I shall stay sometime. I will go back after a while," he said.

"You will carry some acorns when you go back?" she asked.

"Yes," he said, "I will go back."

"Sometime I will get wood," the woman said.

"I will go with you to get wood. You take the burden-basket. Make some pitch-wood for me. Somewhere I will have a good fire. We will get some dry bark. Rotten wood is good. Pass me the elk-horn wedge and maul.

"Take up the burden-basket," he said. "There is a lot of wood."

"Get a grinding stone for me," she said. "We will carry acorns a long way. We will put them down over there. Crack them and put them up to dry. I am not going to leave acorns."

"Why have you eaten only venison?" he asked.

"You bring too much venison," she told him.

"I kill many deer," he said. "There are many fish at my

house. Much dried elk meat is in new burden-baskets. There is also much tarweed seeds, sunflower seeds, and many chestnuts at my house. Many people are also there for a dance-house is in the village. I will take you where there are many people and much food," he told the woman.

"I do not know how we shall go."

"We better go underground. Coyote might track us," said the woman.

Coyote came up from the stream. He had put down the net with the short back-bone of a sore-tailed fish in it. He came limping along. "Mother, Coyote is coming," said one of the boys.

"Urinate in the mush," she told him.

He came in. "I am bringing your fish," he said. "I put it down out there by the entrance. Someone stole the fish I had cut up to dry." He tasted the mush. It was sour. It landed nearly in the creek by *Celeiyetōdūñ*, he threw it so hard.

She did not bring in his fish. It was still there next morning. No one had cut it.

"For some reason you do not like it," he said. "I will go back. I will try again. After a while probably, when two moons have died, I shall be back. Do not be lonesome. Perhaps I shall be around," he said. He went back to the creek carrying the net.

Wolf came again. "Has not my cousin, Coyote, been back?" he asked. "We will carry acorns tomorrow. We will put them down far away. Again we will carry them far and put them down. We will carry them far. We will carry them far. We will put them in the water. You will make them get mouldy. Tomorrow you will carry them to the stream. I like sour mush," he said.

"How will the old woman live?" he asked.

"We will leave much venison with her."

"Old woman, you must not tell him we have gone together far to the south."

"I will stay alone. I will not be lonesome. You may go anyway. You may leave me. Anyway let Coyote kill me," said the old woman. "You must not come back," she told her daughter. "Let my son-in-law come to see me. Let him bring me some venison. No one will kill me."

"I will leave many acorns."

"Many of them are mouldy. You will take those, the sprouted ones I put in the water. The buckeyes in the burden-basket that I put in the water you will let him carry. Some day when my wood is gone, let my son-in-law get some more for me. I like wood. It will rain. I like pitch-wood so that there will be a light. I will sit and crack acorns at night."

"My head aches. I am sick. Yesterday I did not get wood. I want much wood. Nobody came. I cried. I was lonesome. Sometimes I sat up all night long. I have been up two nights. I am sleepy," was the old woman's plaint.

"When will you move?"

"We have not yet carried all the acorns. It probably will be soon. There are only six baskets left. We will carry them again tomorrow," said the daughter. "There are only four baskets. We will carry two again. My mother, tomorrow we will leave you. There are only two baskets left. We shall go through a tunnel under the ground."

"You must go with care."

"He will not track us. Coyote will not track us. It is far. The mountains are large. I go the longer way because the brush is difficult. We will rest. Sit down.

"Come, when we have climbed up I will carry the basket. Are you tired?"

"I am tired."

"We have climbed to the top of the ridge. Do you see the smoke yonder?"

"Yes, I see the smoke."

"It is a large country you have traversed."

"I am tired."

"We cross the stream. I will carry you across, let me take you up. It is evening. Can you still walk? Do you smell the smoke?" he asked.

"The house you see is mine. We will go fast. It will soon be dark. There is a moon. The trail over there is good. Well, do not try to look at it. Walk in my tracks," he told her.

"Do not be ashamed. Come in. Be seated," he told his new wife.

"Put wood on the fire," he told his mother. "Where is the water? I am thirsty."

"Are you tired, my wife, from being so long under the burden-basket?"

"Who killed the elk?"

"Your younger brother shot it yesterday. He killed a grizzly and also a panther he saw," she replied.

"Where is the mush? I am hungry. I have come a long way. I stole a woman."

"Where did they go?" asked Coyote. The grinding stone he had addressed did not reply. A raven croaked. "Well, bring them back," he said. "Where did they move?" he asked the partly burned wood of the fireplace. He picked up a pestle. "Where did they move?" he demanded. He threw the pestle up and was looking into the sky after it, when it fell and hit him on the forehead.

The old woman was digging acorns from a hole in the house. He came in and caught her. "Let me see you, you who have caught me," the old woman demanded.

"No one sees me," he said. He ran out. He defecated in the house. "My faeces, where have they moved?" Coyote asked.

"They went down here through a tunnel," it replied. Wolf led away the woman and the two boys. They went to Lōkas-tkwūt."

"Coyote may track us," observed Wolf. "If he comes we will pour mush on him. We will pour it on him from a large basket-bowl. You must give him a seat in the center of the house."

"My mother, Coyote is coming," called out one of the boys. "He is carrying a short piece of the back of a fish. 'This is your small salmon,' he is saying, that one he is bringing here."

"I do not like him. He must keep at a distance. I will not look at him. I do not like this Coyote who has come," said his former wife.

"Come in," he called to him. "It is cold. Have you come here? It is turning cold. Who are you? Well, sit down since you are a stranger."

"Somebody has come. Give him venison and mush," Wolf

told them. Coyote chewed away, looking toward the sky. His wife made the mush, dropping in white stones that she might pour it hot on his head. While he was eating venison and mush they poured it on his head. He jumped up, ran to the river, and jumped in. He floated on the water, and only coals came out on the other side of the stream.

"My hair, grow again," he said. He ran off.

That is all.

XI.—COYOTE AND SKUNK KILL ELK.

Coyote, when he had climbed to the roof of the dance-house, stood and called elk. They came in great numbers and entered the dance-house. The dance-house was full. Coyote placed Skunk by the doorway and began to doctor his belly and anus. Grey-squirrel and Fisher were sitting there. Skunk emitted flatus and killed all the elk. Coyote ate a female deer, entrails and all. "That was the one I called," he said. They butchered the elk.

"Who of you will marry my sister?" one asked. All were covered with filth. Coyote ran down to the creek and washed the blood from his hands. He made a wig to cover his head. The girl pulled the wig off and threw it away.

That is all.

XII.—COYOTE RECOVERS KANGAROO-RAT'S REMAINS.²³⁰

Kangaroo-rat made many arrows. He kept making them. He made also a bow. He shot about. He shot at the ground. He shot along on both sides of the stream toward the north until he came to Blue Rock, where he was killed.

"This fellow, they say, shoots at everything. He shoots at the ground," said those who killed him. They carried him to Red Mountain that they might dance with his scalp. They took the corpse into the dance-house and danced with it. Then they cut the head off and pulled him in two.

²³⁰ It was explained that the shooting at the ground was done with straws, in part at least, and was for the purpose of making all kinds of plants grow. Both the indignities practiced upon the body and the concern for its recovery seem usual in this region, but the specific motives are not avowed. Possibly none are thought necessary.

Coyote dreamed about his cousin. "I dreamed, I dreamed, my nephew, my nephew, my nephew," he sang. He started out following the tracks. As he tracked him along toward the north he cried. He came to the dance-house at Red Mountain. He gathered up the bones and walked away with them toward the north. He tied them up with strings of beads. He walked way on toward the north and then returned with a piece of otter skin tied in his hair.²³¹ He came to the dance-house.

When it was evening they cooked a meal. Coyote went in. "You dance in the dance-house anyway," said the chief. "I always do that when I take a person's head," said Coyote. They danced with two dancing in the middle.

"Let me dance with the scalp," said Coyote. He ran out with it. He ran back with it and the others chased him. He came to the place where he had left the bones tied up with the beads. He took them down and started home with them. He carried them using the beads for a carrying-strap.²³²

"When they do that to me I come alive again. Come, I jump across the creeks, my cousin." Kangaroo-rat jumped down.

They came back from the north. He ran along with his cousin. He cried about him as he went along, because he was tied (leaving a scar). "My nephew, my nephew, my nephew," he lamented. He brought him home.

That is all.

XIII.—COYOTE AND THE GAMBLER.

He won his arrows, and then his bow, and a quantity of rope. Finally he won his beads and net-headress. Coyote cut fresh grass for the game. "I bet my wife," he said, "and my house."

"I win, I win, I win," Coyote sang. He won his wife and house. He won all the various things he had lost. His arrows, rope, bow, quiver, beads, and net-headress he won back.

That is all.

²³¹ This was done, of course, that he might be supposed to be a stranger from the north instead of the south.

²³² This accounts for the white marks on Kangaroo-rat.

XIV.—COYOTE COMPETES WITH GREY SQUIRRELS.

Some grey squirrels built a fire between two trees. There were six of them amusing themselves by jumping from one tree to another over the fire. Coyote came along.

"Ha, ha, ha," he cried. "I used to do that when my grandmother was still leading me around. Take me up, my friends."

"Yes," they said.

"Take me up, my friends," Coyote insisted.

"Well, bring him up," one said. They brought him up, and he tried to jump across, but failing, fell into the fire. He burned up. The coals which remained of him rolled out of the fire.

"Come back, my hair," he called.

XV.—COYOTE TRICKS THE GIRLS.

Upon the stones in the fireplace the young women poured down the buckeyes and covered them with soil. When they were cooked they took them out and soaked the flour obtained by pounding them.

Coyote was floating as a baby in a baby-basket.

"Somebody's baby is floating," one said. They took up the basket with the baby. It cried. White duck carried it about to quiet it.

When it was dark they put it down and went to sleep. As soon as the east reddened Coyote went home.

"What have you eaten that your stomachs are so big?" they were asked. When they understood that they were pregnant, they cried, "May you die, Coyote."

XVI.—POLECAT ROBS HER GRANDMOTHER.²³³

Many polecat girls were digging bulbs. They came together from north and south to dig them. Polecat old woman had many granddaughters who were digging. There was a fire there. They

²³³ A similar story is recorded among the Nongatl of Mad river tells how the bad grandchild, in this case a grandson, relented, tracked his grandmother, took revenge upon those who had killed her, gathered up her bones and brought them back to a certain valley where they became scattered and sprang up as bulbs. This result probably is expected from the throwing about of the pieces of her body in this case.

put on much wood because so many bulbs were being dug. They had many kinds of bulbs in seed-baskets, burden-baskets, and basket-pans. (Nineteen varieties are named.) They dug all the different kinds of bulbs. The seed-baskets were full. "My basket is not full," some of the girls said. "My basket-pan is full," said others of them.

"Let us bury them to cook. The ground is hot," said one of them.

"Very well," replied the old woman.

They took up the fire. They leveled the ground. They poured the bulbs down in the fireplace. They poured bulbs down in other places. The pile was high because so many girls had been digging. They covered them up.

She sang for her grandmother who danced at one side. She said, "I will look at the bulbs," and went into the open place where they were cooking. She came back and continued her singing and her grandmother the dancing. When she finished the song she said, "I will look at the bulbs." She took a basket-pan, filled it with bulbs and ashes and shook it up and down as she continued the song. The grandmother was dancing. When the ashes were sifted out she poured the bulbs into her mouth.

"They are not cooked, my grandmother," she said. She went out to her grandmother. "They are not yet cooked, my grandmother," she told her. She sang. "They are not cooked," she reported again. She piled the dirt up again in the fireplace.

"Why do you dance? They were all eaten up long ago," said the girl.

"I will look at the bulbs." She went to the cooking place. She looked at the pile of earth. The bulbs were gone. When she went back she was crying.

She started away toward the south. She came where flies live. "Kill me," she told them, "my grandchild has mistreated me."

"No, we will not kill you," they said.

She came where a large kind of flies lived and received the same reply.

She went on toward the south until she came where wasp lived. "Kill me, my grandchild has mistreated me," she said to them.

She came where insects who live in the ground were living. "Kill me," she said, "my grandchild has mistreated me."

She went on toward the south until she came where hornets lived. "Kill me," she said, "my grandchild has mistreated me."

"No," they told her.

She went on to the south until she came where jellowjackets lived. "Kill me," she entreated them, "my grandchild has mistreated me."

"No, we will not kill you," they said.

She went on south to the home of another insect. "My grandchild has mistreated me, kill me," she said.

"No, we will not kill you," they said.

She came where large flies lived. "Kill me, my grandchild has mistreated me," she told them.

"No, we will not kill you," they replied.

She came where gnats lived. "Kill me," she requested, "my grandchild has mistreated me."

"No, we will not kill you," they told her.

She went on toward the south. She came where other insects lived. They offered her food. "No," she said. "I came because my grandchild has mistreated me. Kill me."

"Yes, we will kill you," they said. When it was evening they killed her. They cut her into small pieces which they threw about. The pieces of both her legs, of her belly, and of her head fell everywhere.

That is all.

XVII.—GRIZZLY WOMAN KILLS DOE.²³⁴

Grizzly woman used to lie with her head close to the fire. Bluejay, her husband, used to sit on the house-top (and make flint arrowheads). Grizzly woman and the younger wife, Doe, went to gather clover.

"Let me hunt your lice," said Grizzly woman. "You go to sleep," she said, taking her head in her lap. She bit the lice and

²³⁴ This event is said to have taken place at Teûlsaitedûñ, a former village on the southern slope of the ridge north of Ten-mile creek and about a mile west of the stream into which it empties. The story is perhaps the most widely distributed of the folk-tales on the Pacific coast.

nits, sprinkling in sand (upon which she bit making the expected noise). She cracked her head. She built a fire and dug out one eye and then the other. She put them in the burden-basket and covered them with clover. She carried the clover home and took it into the house. She gave some of it to the children.

"My mother's eye, my mother's eye," said the boy. Doe's two children led Grizzly's two out to play. "You crawl into this hollow log," said one. The bear children went in. The girl, the elder of Doe's children, stopped up the opening with grass and fanned in smoke until the crying ceased. She drew them out, scraped them and washed them, and took them to the house, presenting them to their mother. Grizzly ate them (thinking them to be skunks).

The children went out and ran down to the creek where Heron had a fish weir. "Grandfather, put your neck across for us," they said. "When Grizzly old woman comes down and you put your neck across, you must pull it one side and let her drown."

They ran across and began to call out, "She eats her children raw." "What are those children saying?" the old woman asked. "They only say, 'She eats her children raw,' " Bluejay finally replied.

She ran out of the house and down to the stream. "Brother-in-law, put your neck across for me, I will cross. My children are beckoning to me with their hands," she said. "Very well," he assented. She started to cross. When she was in the middle of the stream he tipped his neck and she fell in and was drowned.

That is all.

XVIII.—TURTLE'S EXPLOIT.

Turtle was throwing up a stone and letting it bounce off his shoulder when it fell. He threw it with his shoulder and caught it again. The others were afraid to try it.

"Tehehe," laughed Coyote, "I will try that."

"Very well," replied Turtle.

Coyote took the stone up and threw it into the air. It fell in the center of his back and drove him into the ground.

That is all.

XIX.—HOW TURTLE ESCAPED.

Some people came where Turtle was walking along by himself. He was carrying some mean looking arrows. They took them away from him, spit on them, and thrust them into the ground. It was summer-time and a body of water was there. As he sat by the shore the others laughed at him. He took up one of the arrows and shot a man, killing him.

Turtle jumped into the pond and ran around on the bottom, making it so muddy they could not see him. They got a net, stretched it on the frame, and dipped for him. Turtle had run out without being seen. They hunted for him until it was quite dark before they gave up the search.

They put the body of the dead on the fire and burned it.
That is all.

XX.—GOPHER'S REVENGE.

Cottontail rabbit, a small child, was an orphan. Gopher was also small and an orphan. They had neither father nor mother. When they were grown one of them asked, "Where is my father, grandmother?"

"Your father was killed a long time ago. Your mother, also, was killed," replied the old woman.

"Who killed them?" asked the boy.

"The great fish old woman stung them with her sting and killed them," she replied.

Gopher went under ground in a tunnel to look. He saw the old fish woman and came back.

"I am going to make arrows, my grandmother," he said.

His grandmother showed him how they are made. He flaked the flints and put them on the shafts. He went without the knowledge of his grandmother through a tunnel and came up out of the ground by the great river.

He came up close to the fish. He looked at her through a small hole. He put an arrow in place on the bowstring. He shot. He shot again. He hit her many times. She struck over him when she tried to sting him. The stones rattled when her

sting hit them. Finally she died. He turned her over and looked at her. He saw the stream was full of the people she had killed. He went home.

"Where have you been?" she asked him.

"Grandmother, I have been to Eel river and killed the fish. It is she who has killed the people who have disappeared from this place," he replied.

Many people came from distant countries and gave him various presents because he had killed the fish. It nearly happened that fish of that sort were in the world. It is because he killed her that they are not.

That is all.

XXI.—MEADOWLARK'S BREAST.

Meadowlark and Mockingbird were quarreling. They were quarreling in the morning; they were quarreling at noon; they were still quarreling at evening. A fire was burning there. Meadowlark fell asleep. Mockingbird put some stones in the fire and let them get hot. He then took one up and put it in the sleeping Meadowlark's mouth. The stone fell out his breast leaving the black mark there. That is why he sings at night.

That is all.

XXII.—GEESE CARRY OFF RAVEN.

The husband, Chipmunk, stayed at home and took care of the baby. He had stuck a piece of bark in his belly and had hurt himself so badly that he was obliged to lie down. The wife, Raven, went after bark. Two Geese had come from the north. When Raven was about to take the loaded basket upon her back the Geese reached out from behind a tree and caught the basket with a hook. "It's heavy," she said, and threw out some pieces. As she lifted it they caught it again. She threw out more of the bark. Finally there were only two pieces left. This time when they caught the basket they seized her and led her away to the North.

"Flat mouths are taking me north," she said. They took her into the dance-house at the northern end of the world. At night

they danced. She flew out the upper opening of the dance-house and returned. Chipmunk had tried to care for the baby, giving it pieces of venison to suck. The child died.

That is all.

XXIII.—THE DIVING CONTEST.²³⁵

Duck and Otter, rivals in love, engaged in a diving contest to see which could secure the more fish. The watching people saw Duck come up with two strings which he had filled. Otter dived and the people waited. After a long time he came up with three strings he had filled. They went home dragging the fish into the house.

XXIV.—TREATMENT OF A STRANGER.²³⁶

"I'm the one that has just come from the coast," they heard some one say. "Who's saying 'I have come from the coast?'" asked the chief. "Go and see who's saying it." They looked everywhere in vain; he was not to be found. No sooner had they come back and reported their failure than "Just now I have come from the coast" was heard again. "It sounds as if it were right here, look for him." Again many of them went and looked for him. They didn't find him. A hollow tree was standing there. Through a small opening in it they heard him talking; they found him there in the hollow tree.

"You'd better kill him," said the chief. "Yes, we will kill him," they replied. They pulled him out and cut him to pieces. They threw his arms in one direction and his legs in another; they split him in two. For all that he did not die; his vital spot was not there, but between his toes. When they cut between his toes he died.

That is all.

²³⁵ Supposed to have happened at Sak'enûnsandûñ, a former village close to the right bank of Long Valley creek just south of White's house.

²³⁶ The version first recorded mentioned a large supply of food hidden away from a starving child, which would furnish a motive for harsh treatment. When this version was told to correct the former text the only reason assigned was that he was a stranger. The victim was a bird.

XXV.—THE GREAT HORNED SERPENT.²³⁷

They were living at Lōdaikī. The people kept dying. The girls were soaking buckeye flour. Two dead trout were lying there. The girls put them in the fire to roast. When they were cooked they ate them up. First one and then the other died.

"I am going up the creek, east," said the chief. He found two dead trout, and then one by itself, and still farther on, another. After that he found three. He sat down to rest. After a short time he went on. He found a single dead trout again. Going on again he found two more. Having gone forward again he found two trout that had been bitten in two. Twice, farther on, he found one by itself. He sat down. The creek was now small. He went on. He found slime. There were no trout. He went on climbing up until he stood on the summit. He looked around. He found a pond there. He found its horn. He looked at it. It was looking toward the south. The horn was long and white.

He went home crying. He came home and told his experiences.

"Go to Sherwood valley and get the people. Go to Cahto valley. Go and get the Yuki. Go to Little Lake valley for help," he commanded.

Poles were made. Four times they made ten poles. They started carrying poles, arrows, and knives. When they came to the place they all took up the poles and speared it. They speared and shot, speared and shot, speared and shot. The old man cut it. They speared it. The old man cut. It squealed. It thrashed the water with its horn. It died. It had broken the brush with its horn.

A fire was burning there. They burned a clear space around the body. On the middle of its head and on its tail they built a fire.

They started back. They came back and all sat in the house crying.

²³⁷ The former Yuki village of Lōdaikī (its Kato name) was on main Eel river near or at the mouth of Dutch Henry creek. Such serpents are believed in far north of the Kato.

"We will not live here. The water is bad. After this the water will be bad," the old man said.

Ten of them went back and built a fire on its head and tail. They went back to the house.

"We have built a fire on it again," they said. They moved away and lived in another place. They went there again and built a fire on its head. The mountain was burned over. They came home. The mountain was well burned over, they found.

He put it (the horn) in a sack. When they came back he pounded it up and carried it to the coast. They made "Indian poison" of it. Those people all died. It became the property of the coast people.

That is all.

XXVI.—THE DANCING ELK.²³⁸

The people were going to Redwood creek to spear fish. "Walk fast," they said.

"I am tired, I will walk slowly. We will rest under the tree. There are no fish. We will make a fish-weir at Redwood creek. Cut some wood. Twist some withes to tie the weir with. Two of you twist them," the chief commanded. "Cut this fish. Make some soup. Put stones in the fire to heat. I think there will be plenty of fish soon."

"Come and eat. It is cooked."

"Yes, I will wash my hands. A fish is swimming up the stream. I will spear it." He struck over it. Two fish swam by. He speared only one.

It was day. "I am sleepy," he said.

"Well, you sleep, I will get wood."

"Yes, you get wood."

He went from the creek bed up on the bank and looked. "They look like elk," he said. Twenty of them came out of the brush.

"Well, I will go back and tell the others," he said.

"Look, elk. Come and look. Many elk have come out."

²³⁸ These elk are the ordinary animals surprised in or induced to take their semi-human form which they, in common with several other animals, are believed to possess at times.

"That is so," he said. "What will we do, there are no arrows?"

"We will do nothing. We will just look at them."

"Look for fish."

"No, I will shout at them."

"No, do not shout at them," he told him.

"I am going to shout at them."

"Well, shout at them."

"They say you dance, dance for me." The elk were all standing there. They looked at him. They intermingled. They danced behind the hill. They came out dancing. Only behind the hill was there whistling. They looked at them. "You have shouted at them. You will see something uncommon," he said.

Two of them ran off. "I will not go," said one of them. The dust flew around because of the dancing of the elk.

"Why do you run off?" he asked them. "Come back here, we will see it only once and then you may run away. I will look at it. I will not run off."

"I have already tried to stop you in vain," he said to him.

One elk woman came out by herself and danced with a dress. Again there was whistling twice. They were getting ready. "I will see her apron," he said. They danced for a long time with their horns. The does had no horns.

All shouted loudly. Some of the men ran off. Only one man watched them. The elk turned around three times. Their heads were not when they turned. When they turned around the men (elk) picked up their quivers with their bows and arrows. They all shouted.

When they had danced they went into the brush one at a time and became elk. Again three of them went behind the brush. Five went in. Again six went in behind the brush. Seven went behind the brush. Eight went in the same place. Ten went into the whitethorn brush.

The people came out again. They looked at him. "What did they do?" they asked. "Did they dance well?"

"Yes, they danced well. I saw them dance many different ways. They danced with dresses and with arrows. They grew small. Their horns grew large. Do not ask me. You did not look at them."

"You only say that. Next time you must not shout close to them."

"You must doctor me. See what is the matter with me. Why is my food sweet?"

"They danced well. Do not ask me. That is enough. I have told you."

"How many fish did you spear?"

"None." "There are none." "We speared ten."

"We will stay here another night."

"Yes, you get some wood. We will try again."

"Cut some fish. They will come again soon."

"Yes, we will cut the fish."

It was evening. They speared many fish. When it was nearly morning he said to them, "Make up the loads with withes. We will go back to the house. It is a long way. They carried them to Yelindiñ.

"Walk fast," he said. "Something may have happened at our home."

They came home. No one was in the house.

"When he shouted at the elk they danced. I, alone, looked at them when the others ran off. Nevertheless I am not sick. There were no fish. We stayed a second night and then we came home."

"We will go again sometime. There will probably be many fish then. That fellow must stay at home. He talks every kind of a way. Ten men will go. We will stay three nights. Pound acorns. We will need them to carry."

"Yes, we will do that."

They soaked the flour and made mush.

"All of you pound acorns. We are going for some fish. I will carry the dough. You carry the basket-pot to cook it in. You, too, carry something. All of us will carry something. Some of you carry dough, some of you carry buckeye mush, and some of you carry mouldy acorns."

It rained. They did not go.

"When it clears off we will go. We will look. You all stay here. It has cleared off. Come, we will all go. You carry the spear. You carry a net. You carry pitchwood."

They set out.

"Walk fast. It is a long way. We will go fast," he said.

They were close by the fish-weir. They came there.

"Get some wood, my children. I will build a house. It may rain," he said.

He made a house. They got the wood.

"Soon many fish may come," he said. "Get wood for them."

Then it was night.

"Make a fire by the weir. It is evening. Kindle a fire quickly." He put the net in the stream.

"Put the spear-point on the pole. The fish may come."

Then the fish came.

"Spear the black salmon."

He speared it.

"Hold the net," he said. They didn't catch it. It swam in.
"Catch it. I am hungry for fish. Cut it."

"Yes, I will roast it," said one man.

He cut it there, and washed it.

"I will roast it." He put it in the fire. "Cook soup." "I think the fish is done."

They cooked soup.

"Come, my children, we will eat. It is cooked."

They ate.

"Go and look. Fish may have come. Look at the stick tied to the net-string. I think it is twitching. I have eaten enough."

"I, too, have eaten enough."

"Well, we will look for them," they said.

They speared fish. They came that night. They speared ten.
It was morning.

"We will go home. There are plenty of fish."

They carried them along.

"Walk fast," they said. "It is far and the mountain is large."

"We are near."

They all came back to their houses.

"Have you already cooked mush?" he asked.

"No, we have not cooked it."

"I will roast a fish."

Many people at all the houses roasted fish.

"The mush is cooked now, come and eat."

"Are you tired?" "You have come a long way. Go to sleep."

"I will sleep because I have eaten very much mush."

That is all.

XXVII.—COYOTES SEEN FISHING.²³⁹

They were spearing fish in the winter-time. They made the spear shafts. They made the prongs and fastened the spear-points with pitch. They had a fire in which they put the stones (for working the pitch).

"Well, let us go."

"Yes," he said.

They crossed the river and sat down. They saw a person alone under a tree.

"Who is that?" he asked.

"A Yuki, probably."

"He is not a Yuki. Their spear-shafts are white. These are well blackened. Look at them."

Again one came out of the brush.

"Who is it?"

"I don't think it is a person. Look at him well."

Again one came out. He brought out a spear.

"I think there will be war," he said.

They saw they had speared many fish. They were driving the fish back and spearing them. He speared one and beat it on the head. He killed it. He took the spear-point out of it.

"It is not a human being. It seems like Coyote."

Again two came out. A third one came out. They (the men) ran away.

"They are Coyotes."

"You frightened us. We thought you were people," they said. They were coyotes.

"I want to live, my uncle, if I did see you," he said.

"I, too, I do that. I eat in the forest. I know that. I walk

²³⁹ Said to have happened not long ago at John Wilson creek.

outside at night. I will not tell it. Let nothing happen because we saw you."

"Nothing will happen. We will not look toward the spearing places. Hide it that he may eat it. Let no one see us."

"May I walk (live) for a long time yet. May I not be sick because I saw you. May it be well with my wife. May she not be sick when I come again to my house. Soon you will find a little present of cooked food somewhere. We will leave it on the ground."

"You must not tell it in the village lest we get sick. You must not go again to that stream for fish. Let them spear over there. Next time you must leave many fish on this side."

At Yellow-pine-hill stream they left some food.

"We put down this food, my uncle, because we found you."

"Give him food. Let him eat it alone."

That is all.

XXVIII.—COYOTES SET FIRES FOR GRASSHOPPERS.

Many people went north by Blue rock to trade.²⁴⁰ They traded basket-hats, rope, and blankets. They danced all night long until it was fully day. The Wailaki danced. The women danced with beads. The men danced with arrows. They danced one night and one day. Two people sang in front of the line so many were dancing. They danced with a head they had taken.

"Well, it is enough. I am tired. I have finished. We will go back."

"Yes, we will dance again. Soon we will have a meal and then we will go home."

"All of you bathe so we may go home. It is warm. You women comb your hair. When it is a little cooler you must go back. South from here you must smoke yellow-jackets. You must kill many ground-squirrels. You men must kill deer. You must keep away from us. Keep good watch of yourselves. There are many rattlesnakes. Do not wander through the brush. The grizzlies are bad. Keep away so you will not be shot when they

²⁴⁰ Such meetings for barter and social intercourse are said to have been customary between adjoining tribes in times of peace. The functions of a chief are well illustrated.

shoot deer. The women must walk by themselves away from us. Some of the men will go back with you."

"We will camp in a good flat place. There will be many people. Camp where there is good water and tarweeds that the people may eat."

"You women gather hazelnuts. You men hunt for deer. Some of you cook. Let there be plenty of food. We will be back when it gets dark. You women must come back while it is still fully light. You must cook many kinds of food."

They moved down this way from the north. They crossed Blue rock creek. They crossed Ten-mile creek.

"Who has burned over Saisûntebi?"

"That is so, we will look."

"Yes, we will go over there."

A large fire was burning there in the grass. They saw no one.

"We will rest. I suppose it is some one. We will look. Somebody is walking along over there. He is carrying arrows in his hand. It is a stranger. Come, we will run away."

"No. It looks like coyote. He is eating grasshoppers. It does not look like (a person). It is not. It looks like coyote."

"Well, speak to him," he said.

"Yes, I will talk to him. We will look at him."

"Why have you burned the ground?"

"He does not speak. It is not a person. There he stands. They are running off."

They found there were five of them. Coyotes were picking grasshoppers in sacks. They ran off. Their canes vanished. Just coyotes the five of them went away.

That is all.

XXIX.—WATER-PEOPLE AND THE ELK.

An elk was seen walking along in this valley. They ran after it. It was tired and ran into the water. It sank. There were many people there.

"What shall we do? The elk has sunk," they said.

There was a man staying there courting. He came where they were. He dived. When he came up again he tied many pieces of rope together.

"If I succeed in tying it to its horns, I will pull it," he said. He dived again. He found the water-people²⁴¹ had already taken it. He pulled the rope several times. They all pulled on the rope. Finally he came up. He walked out from the creek.

They cut the elk up and carried it to the houses.

"I shall not live," said the man, "because I swam to the water-people."

They took him into the house. He was sick. When it was getting dark he was out of his head. He died when night came. The next morning they burned him.

That is all.

XXX.—RATTLESNAKE HUSBAND.²⁴²

An adolescent girl was lying alone. A rattlesnake came and lay with her.

"Who lay down?" she thought.

He tickled her. The rattlesnake got up and took a drink of water.

"I will bring some water," he said.

"Who are you?" asked the girl.

"I am rattlesnake," he said. "I lie with you at night. Did you not know it? You are my wife. No one must see me. You must not tell about me. If you do, you will die."

Some one had hung up beads woven together they saw. When it was night some one had lain with the girl. In the night she had talked. In the morning he had gone away again. He came back. The water basket was there. He had brought water for his wife. He went away and came again in the evening.

When all the people were asleep, he lay down with the woman.

"Why were you talking, my girl?"

"I am rattlesnake. I talk human language. You are my wife. Do not let me be killed. You will die if you tell about me."

²⁴¹ The Wailaki of main Eel river are very definite in their accounts of these people who live underground and reach the upper-world only by means of the water.

²⁴² Animals and monsters are thought likely to form attachments for adolescent girls. Marriages between human beings and rattlesnakes are not unusual incidents. The snakes of course are usually in their human form.

Beads were hanging there. Beads woven together were hanging there. There were "gold beads," red beads, and small ones. One of the family came home and saw the beads.

"Who hung up the beads?" he asked.

A hair-net and garters were hanging there besides arrows and a quiver, a basket-hat, and a headdress. A blue knife was in a sack. Fire sticks were lying there.

When it was night he lay down with the woman.

"Do not let me be killed," he said.

"My daughter, do not get up. A rattlesnake has lain down with you."

"It is not a rattlesnake. It is a person. Do not kill it. 'You will die,' he told me. If you kill the rattlesnake, I shall die. I am dying now," she said.

He beat the rattlesnake and killed it. He took it up with a stick and threw it away. The woman died.

"It is writhing, hit it again."

"'Do not kill it,' I told you," she said.

That is all.

XXXI.—WATER-PANTHER.

Two Indians were hunting with deer-heads. They saw a panther. He was very big. He had a deer on his shoulders that reached to the tip of his tail. It was a big panther that lives in the ocean. He went into the rock.²⁴³ The ground jarred with the shock. They listened over the hole.

"You shoot," they told each other.

They were afraid.

"Let it go," they said.

That is all.

XXXII.—MILK-SNAKE AMONG THE EELS.

They were cutting brush. Ten men cut wood. They had a fire. When it was evening two eels swam there. One eel by itself was swimming. Three were swimming. Five were swimming. Ten were swimming. One swam by itself. There were

²⁴³ A huge, split rock on Redemeyer's ranch. There are supposed to be underground means of communication between certain ponds and the ocean which these mythical animals use.

none. One swam by itself for a long time. Two swam there. Ten swam there. Twenty swam there. When a milk-snake swam there the people ran off. Two persons were standing in the water. The milk-snake swam there. They left.

"Go home," they said.

Before it was morning the people quit fishing because they were afraid.

That is all.

XXXIII.—STEALING OF THE BABY.²⁴⁴

Ten women were soaking buckeye flour at the creek. A man was tending the baby in the house. The baby cried. Some one came in keeping her face turned away and said, "Here, give the baby to me." "Take it," he said, and put it in her arms.

It was quite dark when the woman came home. "Where is the baby? Asleep?" she asked.

"I gave it to you long ago."

"You did not give it to me," she said.

They looked for it a long time, but did not find it. They heard the baby crying toward the west in the darkness. An owl kept hooting. They followed it far into the dark night toward the west. They finally gave it up.

That is all.

XXXIV.—THE MAN EATER.

They were setting snares for deer. All the people had gone after deer. He was walking alone. Some one was carrying a burden-basket. She was walking along with a cane. She was carrying a soft burden-basket.

"My deer," she said. She caught him and put him in the basket. She carried him off. When she had to carry the basket under the branches of trees she whipped over her shoulder with her cane. She went east up the hill. When she went under a tree, he caught it and climbed up on it. She went on just the same, whipping with her cane. She found out what had happened. She ran back down the hill.

²⁴⁴ The being who appeared as a woman and asked for the baby is said to be the sort described in the next story.

"Where is my deer?" she said.

The man climbed the tree. She kicked against a rotten log thinking he might be under it. The sun came up. She covered her face with her blanket because she was ashamed and ran up here east.

That is all.

XXXV.—DESCRIPTION OF THE MAN EATER.

She brings her game to her home and eats it alive. She eats both its hands and then both feet. She digs out both its eyes. She eats its small intestines, its liver, and its heart. She eats its liver and head. She builds a fire on a flat rock. She throws down the carcass after she has disemboweled it. She covers it up on the flat rock until it is cooked. She uncovers it. She puts it up on a drying frame. There is much fat. When it is dry she puts it in burden-baskets. She piles it up. She puts it away.

That is why she always hunts for us. It is because we are fat. Her foot is like a grizzly's. Her hand is human. Her teeth are like a dog's. Her head is like a man's. She carries arrow-heads in her blanket folds. Her eyes gleam. Her hair is long. Her ears are like a dog's.

XXXVI.—A PRAYER FOR EELS.

"May I eat the eels that swim up the stream with good fortune. May I eat the fish with good fortune. May the boys and girls eat them with good fortune.

"Deer, may I swallow you with good luck. You are mine. My food is sweet. Do not let it die. Let it be good," he said.

XXXVII.—A SUPERNATURAL EXPERIENCE.²⁴⁵

We were killing lizards. I was carrying the sack. We had many of them. The sack was full. He killed a small one. Its mother ran off and lay near by.

"Where is the big one lying?" he asked me.

²⁴⁵ This interesting account was first told in English and several days later in Kato. There appeared to be no insincerity on the part of the narrator. The belief in a soul capable of separation from the body and in shamans capable of calling it back is definite and firmly fixed.

"There it is," I said.

He was about to shoot it.

"Do not kill me. Already you have killed my little one. I would live," she said.

Fire burst out of its mouth. I dropped the load in the sack and ran up the hill. I was sick. They doctored me. I didn't know anything because I had died. I heard my mother when she cried and said, "My little boy." It was very dark. My father and mother were standing over there. I was standing at the base of the rock behind a bush.

From the north something flew there. It spit over me.

"Your feathers will grow. You will fly up in the sky. There are flowers there. It is a good place. There is sunshine. It is a good land."

Again, a large one flew there.

"Have you fixed him already?" he asked.

"Yes, I fixed him some time ago. Why have not the feathers come out?"

"Listen, two are doctoring him. Well, we must leave him. Make him fly up now."

I fell back because I did not know how (to fly). I did not go anywhere. I was senseless right there.

That is all.

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